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POETICAL PARTS
OF THE
OLD TESTAMENT:
BEING

The Blessing of Noah, Gen. IX.	† The Parables of Balaam, Num. XXIII, &c.
of Isaac, — XXVII.	of the Jews, Isaiah XIV.
of Jacob, — XLIX.	and of the Nations, Hab. II.
and of Moses, Deut. XXXIII.	† The Thanksgivings of Hannah, 1 Sam. II.
The Song of Moses, Exod. XV.	of Hezekiah, II. XXXVIII.
of the same, Deut. XXXII.	and of Jonah, Chap. II.
of Deborah, Judg. V.	† The Lamentations of David, 2 Sam. II.
of Isaiah, Chap. V.	and of Jeremiah, V Chapters.
of the Jews, — XXVI.	† The last Words of David, 2 Sam. XXIII.
and of Solomon VIII Chapters.	† The Prayer of Habakuk, Chap. III.

AND OTHER POETICAL PIECES:
NEWLY TRANSLATED FROM THE HEBREW.

WITH
NOTES, CRITICAL AND EXPLANATORY.

By WILLIAM GREEN, M.A.
RECTOR OF HARDINGHAM IN NORFOLK,
AND FORMERLY
FELLOW OF CLARE HALL IN CAMBRIDGE.

C A M B R I D G E,

Printed by J. ARCHDEACON Printer to the UNIVERSITY;

For J. DODSLEY, in Pall Mall, London.

MDCCLXXXI.



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C O K T E M B E R

P R E F A C E.

IT is now upwards of thirty years since I addressed myself by letter to the late Dr. R. Grey, intreating him to publish those poetical parts of the Old Testament, which I knew he intended some time or other for the press. Upon the receiving my letter he set himself with the greatest readiness to revise his papers; and he published the last Words of David, as a specimen of his design. At the same time he declared, that the printing of Hebrew books was too expensive, and the readers of them too few, to proceed in it too far without the encouragement of the public. The specimen he gave was universally admired. But alas! the world had then no taste for Scripture, and the world would have its own way. The consequence was, we were deprived of a publication, which would have done honour to the Scripture and himself.

To remedy this loss, a few years after the Doctor's death I applied to one of the family, acquainting him, that if the work was ready for the press, I would publish it at my own expence; and appropriate the sale of it to any public Charity Mrs. Grey should chuse; and that if it was not finished, as I intended in that case to publish such a work myself, I begged the favour to be indulged with a sight of his translation and Hebrew metre. The reply to this request was, that the work was not finished, and that the favour I asked could not be granted. This it was, which put me upon revising my own papers: and as I had most of the rough translations by me, I was determined, though with great reluctance, to put to them a finishing hand.

It is now near two hundred years since our present translation of the Scriptures was made: a space of time much too long to expect, any translation should continue correct, amidst our continued improvements in knowledge and biblical learning. And in the next Act of Parliament for the purpose it is to be hoped, that a clause will be inserted, empowering the most judicious of our Bishops, and of the learned in both Universities and the Metropolis, to meet every fifty years to revise the translation, and to make such alterations as shall be found to be necessary. At this time a new translation is much wanted, and universally called for. And we have at length obtained all the assistance probably, that can be expected to enable us to set about it. All that seems to be wanting, is labourers to be employed in the vineyard. Competent labourers I am told, are very few in number. And what is worse, the recompence to be reaped by them is so far from tempting them to study the Oriental languages, that it will scarce enable them to buy books necessary for the purpose. And what is still
more

more unhappy, in this age patrons of Scripture learning are not to be found, so that it will be no wonder if the work goes on heavily.

Amidst this want of encouragement, it may not be amiss for those who can afford it, to publish translations of particular books of Scripture, as these will be extremely serviceable to lead the way, and bring to greater perfection a public translation of the whole, when it shall be thought expedient to set about it. Sometime ago Mr. Heath published the book of Job; and lately a Prelate, as eminent for his rank in literature, as for his station in the Church, has published the Prophecy of Isaiah, giving us an elegant translation, with excellent illustrations and judicious critical notes. It was with this intent, that sometime ago I published a translation of the Psalms; and from the same motive I now offer to the Public these poetical Scriptures, little solicitous what benefit or loss may accrue to myself, provided they answer this purpose.

In translating these, I have paid regard to Bp. Hare's metre, having the same opinion of it which I had when I published the Psalms, that is, I take it to be the best guide in translating the poetical Scriptures. At present, I know, it lies under the heavy disgrace of being out of fashion. But the truth is, I have lived long enough to see things, which have been tossed away with as high a hand as that has been, received into favour again, which, I take it, will be the case with the Bishop's metre. However, whether in fashion or out of fashion, if any thing can be done by the help of it, towards restoring the Scriptures to their pristine integrity and credit, it matters not what this man or that man may think of it. For my part, I am not ashamed to declare it to be my firm opinion, that if we had the Hebrew text as perfect, as it came out of the hands of the composers, the poetical parts would fall as readily into Bp. Hare's metre, as the *Æneid* of Virgil printed as prose would fall into hexameters. But it is well known, that in many places we have not the true text. And if that be mutilated and imperfect, no wonder if sometimes the metre be imperfect.

In some instances, the metre points out the corruption of the text, and at the same time the way to restore it, which is no trifling recommendation of it. In others, it gives an elegant turn to the sense, and a more proper division to the period, which would have been sought for in vain from any other aid of criticism. For the truth of this I appeal to Bp. Hare's Psalms, and Dr. Grey's Last Words of David, and, if it would not appear vain, I might refer the Reader to the Last Words of Noah. A Prelate, eminent for his knowledge in the Scriptures, says, "The metre renders the sense of Noah's prophecy clearer and plainer, and gives to each part of it its just weight and proportion:" which is saying as much in its favour as needs to be said. Had not the metre pointed out a transposition in this prophecy, we might have gone on writing dissertation after dissertation without ever suspecting it: but the verse no sooner points it out, than it is acknowledged; for it carries intuitive evidence along with it.

For want of knowing the metre, the Masorets have divided the poetical Scriptures into periods and clauses very injudiciously. To mention only a few instances in Isaiah xiv. In per. 7. they have put a full stop between the nominative case and verb. Now what can be more glaringly absurd? And yet our translators, never suspecting it, have followed them into the same mistake. Let the Reader judge for himself, whether the Masoretical or Metrical division of the period is to be followed. The Masoretical I give in the words of our translation.

- 7 The whole earth is at rest *and* is quiet :
They break forth into singing.
- 8 Yea, the fir-trees rejoice at thee,
And the cedars of Lebanon, *saying*,
"Since thou art laid down, no feller is come up against us."

The metrical division runs thus,

The whole earth is quiet and at ease;
Even the fir-trees break forth into singing,
And the cedars of Lebanon triumph over thee, *saying*,
"Since thou art laid low, no feller is come up against us."

Now which of the two is the true division of the period? which the most just and elegant? In per. 6. one word is mispointed, and another misread, probably from the same cause. At least, it was the metre which suggested the true pointing and reading to me. Our version runs thus:

- 6 He who smote the people in wrath with a continual stroke;
He that ruled the nations in anger, is persecuted, and none hindereth.

The version suggested by the metre is this:

He who in wrath smote peoples, is himself smitten; without any to avert *the blow*:
He who in anger chased down nations, is himself chased down; without any to pre-
[vent *it*.

And now which of the versions is the most pointed? which the most worthy of the sacred poet? that founded on the Masoretical text, or that suggested by the corrections of the Metre?

How awkwardly have the Masorets divided the 18, 19, 20, and 21 periods? Into the 19 they have crowded together no less than three similes. In the others, they have joined together what ought to have been kept separate; and separated what ought to have been joined together. If we take the metre for our guide, these things will be rectified without much difficulty. The Masoretical division is the same with ours.

- 18 All the kings of the nations, *even* all of them lie in glory, every one in his own house.
- 19 But thou art cast out of thy grave, like an abominable branch: *and as* the raiment of *those that are* slain, thrust through with a sword, that go down to the stones of the pit, as a carcase trodden under feet.
- 20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people: the seed of evil doers shall never be renowned.
- 21 Prepare slaughter for his children for the iniquity of their fathers; that they do not rise nor possess the land, nor fill the face of the world with cities.

The metrical follows.

All

All the kings of the nations are laid down in glory, each in his tomb:
But thou art cast forth from thy sepulchre, as an abominable branch;
As the raiment of those that are slain, who go down to the vaults of the pit.

As a carcase trodden under foot thou shalt not be joined with them in burial;
Because thou hast destroyed thy land, and slain thy people.

The seed of evil doers shall be mentioned no more:
Prepare slaughter for their children for the iniquity of their fathers:
Let them not rise again, nor possess the earth,
Nor fill the face of the world with their cities.

It requires no great discernment to say, which division is most just, and does most honour to the sacred text.

It may possibly be said, These things are trifles and unworthy of our regard. In some men's opinions they may be: but if they throw an elegance and lustre on the composition, they are more than trifles. If they give order and beauty and dignity to the poem, they certainly make it appear more worthy of the Spirit of God. And if solely or principally owing to the metre, they are no small recommendation of it.

The collations of the Hebrew MSS. now lie before the world. To pass a just and proper judgment on them, will require more time and examination than I can bestow upon them. In the few places I have consulted them, I must own, they have not afforded me the satisfaction I expected from them. They have, however, done one thing most effectually, which is worth all the thousands which they have cost the public in collating them, that is, they have delivered us from the shackles of the Hebrew Verity. And though they may not answer the high expectations we had formed of them, yet we may hope some genius will arise, who may strike out such elucidations of Scripture from them as are in vain to be expected from the present text.

Many are the texts which the sagacious translator of Isaiah has restored. But it appears from what this learned Prelate has done, that more texts have been retrieved by happy conjectures and ancient versions than by the MSS. Various are the ways by which transcribers have corrupted the Hebrew text: sometimes by the omission of letters, of words, of clauses, or of a period; sometimes by the transposition not only of these but of a paragraph; and sometimes by the interpolation of a marginal note: Now the Hebrew MSS. supply few corrections but what are literal, or at best verbal. As to the omission of clauses or periods, or the transposition of them, this, so far as I have been able to learn, is not to be expected from them. Here then a new field of criticism opens itself to the learned.

As to omissions, it will be in vain to go about to supply them without MSS. or ancient Versions, unless the context, the structure of the period, the contrast or parallelism should suggest and demand them. One omission I will venture to supply by this mode of criticism: but if this be not to be relied upon, I have nothing more to say in vindication of it. In Isaiah i. 21. the text stands thus,

How

P R E F A C E.

ix

How is the faithful city become an harlot?
It was full of judgment, righteousness lodged in it;
But now murderers.

In my judgment two words have been dropped here by the transcriber. These, which I take to have been *maleah damim, filled with bloodshed*, I supply from the context per. 15. If these be admitted, the translation will run thus,

How is the faithful city become an harlot?
How is She that was full of judgment filled with bloodshed?
Righteousness once dwelled in her, but now murderers!

If the two words have been omitted, the parallelism of the two first lines, and the contrast in the last, seem to vindicate me in replacing them.

Transpositions are more easily discovered. And when restored, generally set right two places, the place I mean from which they are restored, and the place to which they are restored, as may be seen in the last Words of Noah. In some places, indeed, they leave a vacancy, which will want to be supplied by the words which were omitted, when the transposition was first made. In Isaiah vii. 7, 8, 9, great confusion is observable. Our translation runs thus,

7 Thus saith the Lord God,
Their counsel shall not stand, neither shall it come to pass.

8 For the head of Syria is Damascus,
And the head of Damascus is Retzin;

And within threescore and five years
Shall Ephraim be broken, that it be not a people.

9 And the head of Ephraim is Samaria,
And the head of Samaria is Remaliah's son.

The prophecy was delivered on this occasion. Pekah the son of Remaliah, king of Israel, and Retzin king of Syria had entered into a confederacy against the kingdom of Judah, and were at the very time of the delivery laying siege to Jerusalem, with design to rend off a part of it for themselves, and, after dethroning Ahaz, to set the son of Tabeal over the rest. Under these alarming circumstances, the Prophet is sent to Ahaz to tell him, that their counsels should not stand. And then to give him the fuller assurance he pronounces judgment on the two kings. For though at that time they might pride themselves in the strength of their capitals, and the stability of their kingdoms; yet within a limited time their capitals should be taken, and their kingdoms destroyed. As the text stands at present, indeed, judgment is pronounced only on one of them; and that judgment is out of its proper place. But the ingenious Dr. Jubb, by restoring two lines in this prophecy to their proper place, has set the judgment on Ephraim in full view. He translates thus,

Though the head of Syria be Damascus;
And the head of Damascus, Retzin;

b

And

And the head of Ephraim be Samaria,
And the head of Samaria, Remaliah's son :

Yet within threescore and five years,
Ephraim shall be broken, that he be no more a people.

But still the prophecy is incomplete. And though we are obliged to this learned man, for restoring the judgment on Ephraim to its proper place; yet there is a visible vacancy in the place from which he has restored it. And this can be owing to nothing else, but to a transcriber's having omitted the words containing the judgment on Syria, when he intruded those containing the judgment on Ephraim into their place. What these words were, it is impossible for us to say; as neither the MSS. nor ancient versions supply them. We must be content therefore, to collect as well as we can the sense, from what the context of the prophecy compared with the history of its completion suggests. And this sense in my judgment may be expressed in some such words as these, Within three years Syria shall be laid waste. This sense being admitted, I translate the prophecy thus,

Thus saith the Lord JEHOVAH,
Their counsel shall not stand, nor come to pass.

For though the head of Syria be Damascus,
And the head of Damascus, Retzin;
Yet within three years shall Syria be laid waste.

And though the head of Ephraim be Samaria,
And the head of Samaria, Remaliah's son;
Yet within threescore and five years,
Shall Ephraim be broken, so as to be no more a people:

The time of Syria's being laid waste cannot be fixed with precision. But history as well as prophecy inform us, that the two kingdoms were laid waste by the same conqueror at the same time, though Ephraim was not then brought to its final ruin. History informs us, 2 Kings xv. and xvi. that Ahaz had at this very time hired Tiglath-pileser king of Assyria to come to his assistance against these two kings, and that he actually came, and slew Retzin king of Syria, and laid waste his kingdom; and likewise laid waste the kingdom of Ephraim, carrying away captive several of the tribes of Israel. With this, Prophecy coincides. In Isaiah viii. 4. we are told,

— Before the child shall know how
To pronounce, My father or my mother,
The riches of Damascus and the spoil of Samaria
Shall be borne away before the king of Assyria.

And in xvii. 3.

The fortress shall cease from Ephraim, and the kingdom from Damascus:
And the pride of Syria shall be as the glory of the sons of Israel.

And after the event, the king of Assyria boasts, x. 9.

Is not Samaria as Damascus?

o

Having

P R E F A C E.

xi

Having laid before the Reader two omissions of the transcribers in this prophecy, I will give an instance or two of additions.

In chap. vii. 16. a pronoun has been interpolated, which has embarrassed the sense from that day to this. The text in our translation runs thus,

For before the child shall know
To refuse the evil and chuse the good,
The land that thou abhorrest shall be forsaken of both her kings.

The prophecy is addressed to Ahaz and the house of David; consequently the land here mentioned must be the land of Judah which the two confederate kings were come professedly to *harass*, to rend off a part of it for themselves, and to set the son of Tab-eal over the rest, per. 6. But so far were they from succeeding and becoming kings of Judah, that in this very period it is foretold, they should abandon their enterprize. The land of Judah therefore, could not be the land of the two kings, and the pronoun *her* must have been an interpolation of the transcribers. Accordingly the LXX did not find it in their copy. The period should be rendered thus,

For before a child shall know how,
To refuse the evil and chuse the good;
The land shall be abandoned,
By the two kings which now harass thee.

A second instance of interpolation occurs in chap. xxiv. 23. of the particle *vau*, and. Our translation runs thus,

Then the moon shall be confounded, and the sun ashamed,
When the LORD of hosts shall reign in mount Sion
And in Jerusalem, and before his ancients gloriously.

In hearing the old Testament read, an attentive person may perceive the word *and* to be repeated incessantly. And if the particle *vau* was not translated by other words as well as *and*, such as *but*, *for*, *or*, *yet*, &c. *and* would recur without end. The reason is, the particle *vau*, and, is in some places merely expletive, and, not being wanted for connection, may be left untranslated without injury. In others, it is merely conver-sive of the future into the perfect tense, and of the perfect into the future. And in others, it has been interpolated by transcribers, which is the case here. This being admitted, the period may be divided and translated thus,

And the moon shall be confounded, and the sun ashamed;
For the LORD of hosts shall reign on mount Sion,
And be glorified before his ancients in Jerusalem.

The same interpolation occurs in Hab. ii. 5. which in our translation runs thus,

Who enlargeth his desire as hell,
And *is* as death, and cannot be satisfied.

But

But the interpolation being allowed, it would run thus,

Who enlargeth his appetite as hell,
And as death he cannot be satisfied.

The parallelism shews that the second *vau*, and, has been interpolated into both texts.

If neglecting unnecessary *vau*s, *ands*, and such trifles, is so far from injuring the composition, that it adds strength and beauty to it, let them be neglected. The night of Masoretical and Rabbinical darkness is now past, and the day of sound criticism is advancing upon us apace, let us then translate as children of the day and of the light. Let us not abuse the liberty with which the MSS. have presented us to licentiousness, but let us use it in the fear of God; not correcting the present text capriciously, but soberly; not translating the word of God flavishly or vaguely, but with spirit and precision, that every one reading it may understand it: and understanding it, may admire and adore the wisdom which inspired it; and, that at length being penetrated with a sense of gratitude and duty, he may apply it to the purposes for which God gave it, the improvement of his understanding, the amendment of his heart, and the reformation of his life.

E R R A T A.

- Page 13. line 8. for *Canaan*, read *of Canaan*.
 1. 20. for *another*, read *to another*.
 P. 62. l. 17. dele *See an instance*.
 P. 69. l. 22. for *Thee*, read *The*.
 P. 81. l. 18. for *Scrip*, read *Scripture*.
 P. 148. l. 8. for *Belsbazzar*. *Most probably*, read
Belsbazzar most probably.

POETICAL

POETICAL PARTS
OF THE
OLD TESTAMENT.

PART I.

The Speech of Lamech to his two Wives. Gen. IV. 23.

23 **L**AMECH said to his wives——
Adah and Zillah, hear my voice;
Ye wives of Lamech, give ear to my speech.

I have indeed slain a man for my wound,
Even a young man for my hurt.

But if Cain shall be avenged seven-fold,
Surely Lamech seventy times seven.

NOTES CRITICAL AND EXPLANATORY.

Period 23. Lamech said, &c.) This speech is the most ancient piece of poetry in the world, being delivered before the flood by Lamech, the fifth in descent from Cain. The antediluvian world, after the death of Abel, was divided into two families, that of Seth and that of Cain. *The Sethites* adhered to the worship of God, were called the *Sons of God* as early as the birth of Enos, (Gen iv. 26. vi. 2.) and maintained their fidelity to him inviolably, till they mixed in marriage with the
A family

family of Cain. *The Cainites* from the first cast off the fear of God, commenced Sons of violence; and, in contradiction to the *Setbites*, were called *the Sons of men*. Lamech was one of these sons of violence, and the first polygamist upon record; Moses introducing the paragraph, of which this speech is part, with this remark, *Lamech took unto himself two wives*. The speech has plainly a reference to Cain's murder of his brother Abel, and to the promise which God gave him, that whoever should slay him for it, of him a seven-fold vengeance should be taken. Upon the application of Bp. Hare's metre to it, it resolves itself into three stanzas, each containing two verses. Had the *occasion* of it been recorded, it would naturally have led us into the meaning. But as it is not, let us see, whether we cannot by the help of the metre and the rules of the language fix the meaning of it upon such a solid foundation, as may even lead us into the *occasion*. It appears then by the application of the metre, that the first verse of the last stanza wants a syllable to compleat it. Now what can this more probably be than the particle *im*, *if*, which is so necessary to the sense, that translators are obliged to render *ci*, the first particle of this stanza *if*, although it is very far from being its usual signification. This particle then being supplied after the first particle *ci*, it appears by the rules of the language that the meaning of Lamech's speech must be that which is given above. He acknowledges that he had killed a man; but he avers, it was in his own defence, and argues thus upon it: if Cain's death, who murdered his brother for no offence, should, as God assured him, (Gen. iv. 5.) be avenged seven-fold; surely Lamech's death, who slew an aggressor in self-defence, shall be avenged seventy times seven. Lamech's wives, it seems, had the same apprehensions for their husband, which Cain had for himself when he had murdered his brother, namely, that every one who met him would kill him, or at least, that the relations of the man whom he had slain would avenge his death. Cain had a sign given from heaven, that is, a miracle wrought for him, (Gen. iv. 15.) to quiet his fears. To quiet his wives, Lamech was forced to have recourse to an argument founded on that fact. To quiet the apprehension of his wives then must have been *the occasion* of this famous speech.

P A R T II.

The last prophetic Words of Noah to his three Sons, Shem, Ham and Japhet. Gen. IX. 25, 26, 27.

25 **A**ND Noah said ———

Curfed be HAM, the father of Canaan!
A fervant of fervants fhall he be to his brethren.

26 And he said ———

Blessed be JEHOVAH, the God of SHEM!
For He fhall dwell among the tents of Shem.

27 And he said ———

God fhall give JAPHET a large inheritance;
And Canaan fhall be their fervant.

NOTES CRITICAL AND EXPLANATORY.

Per. 25, 26 & 27.) Thefe three periods, upon the application of Bp. Hare's metre, refolve themfelves into three ftanzas, each containing two verfes. They convey to us a prophecy of the patriarch Noah, the fecond father of the human race, which he delivered to his three fons, Shem, Ham and Japhet, by whole pofterity the whole earth was to be overfpread. It is the firft prophecy we meet with after the deluge, and of the firft importance, as containing nothing lefs than the future fortune of all mankind. What time it was delivered by Noah, whether immediately after Ham's derifion of him, or immediately before his death, the facred hiftorian has not informed us; nor is it poffible *absolutely* to determine it, either from the words foregoing or following.

The words foregoing contain a relation of Ham's derifion of his father; and fince the curfe of Canaan is immediately fubjoined to this relation with the copulative *And*; *And Noah faid, Curfed be Canaan*, fome learned men argue that this prophecy was delivered by Noah, immediately after Ham's derifion of him, which was a confiderable time before his death. But this argument is not conclufive; for firft, the Hebrew copulative frequently begins a new fubject, which our translators and other learned men think it does in this place, and which it evidently does when it begins the predictions of Jacob and Mofes (Gen. XLIX. Deut. XXXIII.) and fecondly, although the curfe immediately follows the crime in the order of the hiftorian's narra-

tion, yet it might not in the order of time. Reuben defiled his father's bed, and Simeon and Levi treacherously slew the Sichemites, many years before their father's death; and yet the former was not deprived of the rights of his primogeniture, nor were the latter accursed for their treachery and cruelty, until the time of their father's death.

The words which follow this prophecy, contain an account of Noah's death; and from hence we may conclude, that the patriarch delivered it just before his death, in the same manner as Jacob and Moses were enlightened before their deaths to foretel the different fortunes of the tribes of Israel. The time of death, being the usual season at which the holy men after Noah were moved by the Spirit of God, to pronounce their prophetic curses and blessings; and being of all seasons the most proper, to make a deep impresson on the spirits of those who were the objects of them, was in all probability the very time when Noah was moved to deliver this prophecy concerning his sons.

Now if this was the time of the prophecy's delivery, as most probably it was, the design of the patriarch must have been to foretel his sons, before he left them, what would be the different fortunes of them and their posterity in the world; the names of his sons, Shem, Ham, and Japhet, being to be taken collectively for them and their descendants, in the same manner as the name of Israel is frequently taken for him and his descendants.

The prophecy is contained in three stanzas: to understand it more clearly, it will be necessary to inquire, first, into the meaning, and secondly, into the completion of each stanza.

And first, for the meaning of the former stanza,

Curfed be Ham, the father of Canaan!
A servant of servants shall he be to his brethren.

In the present Hebrew text, instead of *Curfed be Ham the father*, we have only *Curfed be Canaan*. Now this imperfect reading has given occasion to forced interpretations on the part of believers, and to ridicule on the part of unbelievers. Believers, seeing the curse to be pronounced by Noah, on his grandson Canaan, and not on his son Ham, who by his behaviour had incurred it, will have it, that the grandson must have been first in fault, and most in fault; and was therefore more deserving of the curse than his son; although there is not a word in the sacred history to countenance such a supposition. Unbelievers on the other hand, seeing no reason in Scripture to think, that the grandson was at all in fault, insist upon it that *the Curse pronounced contradicts all our notions of order and justice*, as a noble Author in particular in his *Remarks on History* tells us; and adds, *One is tempted to think that the Patriarch was still drunk; and that no man in his senses could hold such language, or pass such a sentence*.

Now what are we to do, in order to vindicate this Scripture from such a forced interpretation on one hand, and from such a petulant insult on the other? Are we to assert the authenticity of the Hebrew text in such a manner, as not to allow a word or two to have been omitted? Or are we to give up this fairy honour, and
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allow that the sacred Writings have suffered in transcribing through the ignorance and carelessness of the Copyists, in the same manner as all other ancient Writings have suffered? If the former, there is no way left, that I can see, of vindicating this Scripture. If the latter, the way is obvious; we need only to call in to our aid the ancient Versions and the Hebrew Metre, and the work will be done.

First then, with regard to the Metre, the line *Curfed be Canaan* is evidently too short for a verse, and therefore a word or two must have been omitted by the Copyists. In the next place, the Authors of the Arabic Version instead of *Curfed be Canaan*, read in the copy they translated from, *Curfed be the father of Canaan*, and the Seventy according to some copies read, *Curfed be Ham*; and agreeably hereto, Ham is specified twice before (per. 18. and 22.) in this very chapter as *the father of Canaan*, on purpose as it were to prepare us to find him spoken of as such in this prophecy. Lastly, the two Hebrew words, *ham abi*, which signify *Ham the father*, exactly fill up the Hebrew Verse. Now if this be the case, as it really is, who can doubt but that those two Hebrew words have been omitted, and that instead of *Curfed be Canaan*, the line ought to be read, *Curfed be Ham the father of Canaan*. And if so, what room will be left for the malicious insult of the unbeliever, on the one hand; or what necessity for the forced interpretation of the believer, on the other; since Ham, the father of Canaan, who committed the fault, will, according to this Reading, receive the curse?

What gave occasion to the curse, we are told, was Ham's derision of his father. Noah was the first, it seems, who planted a vineyard, and made wine of the fruit of it; and being unapprised of the strength of the wine, became intoxicated with it before he was aware. The consequence was, he was surpris'd by his younger son Ham lying uncovered in his tent, who instead of concealing his father's nakedness, went to his brethren without, and cruelly expos'd it.

Now such behaviour as this to a father must appear highly criminal, if we only consider the temper of mind from which it proceeded; and much more so, if we consider the worthiness of character which it insulted. The temper of mind from which Ham's derision proceeded was unmanly and base. He betrayed not only great inhumanity and forgetfulness of duty, but likewise great levity of mind and dissoluteness of heart. And as to the character it insulted, it was worthy and venerable in the highest degree. Noah was a Prophet, a Preacher of righteousness, a just Man; One who walked humbly with his God and was perfect in his generation, having no blemish recorded of him, excepting the disorder in which he was surpris'd by Ham, which was probably more his misfortune than his fault. The son therefore, that could insult such a character as this, must have deserved the severest animadversion. And if the patriarch had of *his own motion* pronounced a curse on him as soon as he awoke, it could never with justice have been imputed, either to the fumes of wine or to the petulance of old age, but to the concern of *the father* to discourage undutifulness to parents; which in that age it was particularly necessary to discourage, since the government of a great part of the world, the line of Shem at least, was to be, for a long time after this, Patriarchal. And if the father could not have been blamed for pronouncing a curse on his son's disobedience of *his own motion*, much less when it was dictated by *the Spirit of God*, and pronounced at a time, probably, when all repentment of his son's ill usage had long subsided, and which, had he been left to himself, he might possibly have overlooked. But, however *the father* might have overlooked this act of disobedience,

dience, it could not be passed over without censure by *the Spirit of God*. Noah therefore, when under the direction of the Spirit, having called his three sons together to acquaint them with what should befall them in the latter days, began with the undutiful Ham; and for his punishment, as well as for a terror to others, pronounced upon him a prophetic curse, foretelling the subjection and slavery of him and his descendants, in the line of Canaan especially, to his brethren and their descendants. *Cursed be Ham, the father of Canaan*; he was not more a slave to his folly and wickedness in deriding an aged and venerable father, than he and his posterity shall be slaves to his brethren and their posterity: *A servant of servants shall he be to his brethren*.

The curse pronounced was subjection and slavery. The person who incurred it by his undutifulness, was himself marked out for it. And if it was to descend on his posterity, it was not for his wickedness, but their own. If, for instance, the Canaanites who descended from Ham, were to be subjected and enslaved to the Israelites who descended from Shem; they were not to be subjected to them in consequence of this prediction, but of their own abominable vices and unparalleled impieties (See Gen. xv. 16. Exod. xxxiv. 12—18. Lev. xviii. Deut. ix. 3—6.) the intent of this prophecy being not to *intail* a curse on the descendants of Ham, but only to *fortel* it; and to foretel it only for the punishment of Ham whose irreverence deserved it. And a severe punishment it must have been for him to see, that his posterity would prove as impious and wicked as himself. If the father had any bowels for his children, any concern for his posterity (and of these the most wicked parent cannot entirely divest himself) this prophecy concerning their servitude must have cut him to the heart.

Having now seen the meaning of this part of the prophecy, we will next enquire into the completion of it.

That this prophecy was fulfilled in Ham's person can be little doubted, because it was for his sake that the curse was pronounced: but how it was fulfilled in him the Scripture does not inform us. Nor have any Records come down to us, to tell us how it was fulfilled in those of his descendants who settled in the Arabias, or indeed on some of the nations of the Canaanites. But where Records have come down to us, there we find this prophecy to have been fulfilled with dreadful exactness and severity. To begin with the seven nations of the Canaanites which inhabited Judea: We may observe that Ham is characterized in this prophecy as *the father of Canaan*, because it was to be fulfilled principally, though not solely in his line; which it remarkably was. And if eight centuries passed before it was accomplished, during which the Canaanites lived under their own princes and their own laws, it was because (as I before observed) the curse was not to come upon them for their progenitor's wickedness, but for their own. So long therefore as they kept themselves from enormous sins, so long they kept off the curse: but no sooner had they in these filled up the measure of their iniquities, than it came upon them to the uttermost. From that moment it was, that the Israelites were commissioned to march against them, the God of heaven himself leading on his people to execute the curse denounced against them by his prophet; in the execution of which they slew thirty of their kings, and thousands of their people; took possession of their country, reduced the Gibeonites to slavery, and shut up the rest of their inhabitants in their cities, till at length all of them that remained in the land were totally subdued by Solomon, as we are informed by the Author of the second book of Chronicles (viii. 7, 8.) *All the people that were left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites,* which

which were not of Israel; those of their children, who were left after them in the land, whom the children of Israel destroyed not; them did Solomon make to pay tribute to this day.

And as to the Canaanites who dwelt in Tyre, or fled to Thebes in Bœotia, or to Carthage, they were subdued by the Greeks and Romans, Descendants of Japhet; Thebes being ruined by Philip, Tyre by Alexander, and Carthage by Scipio. And as many as remain of this race, have not changed their state but their masters.

Such was the fate of the Canaanites; they were enslaved both to the descendants of Shem and of Japhet, and this without remedy. Which obliged Hannibal, a son of Canaan, to cry out, (as Mr. Mede observes) in the amazement of his soul, *agnosco fortunam Carthaginis*: as much as to say, I am convinced that the time for the destruction of Carthage is come, and that it is not in the power of all the gods to avert it.

But though the prophecy was principally fulfilled in the line of Canaan, yet it was not (as I have said) fulfilled in them solely. The continent of Africa was mostly peopled by the children of Ham. And Egypt in particular is characterized in Scripture as *the land of Ham* for this very reason. And what has been the fate of Egypt? It is true, the Egyptians as well as the Canaanites were a free and flourishing people for many ages, that is, till in the eye of heaven their iniquities were ripe for the curse. But in what condition have they been for these last two thousand years? Why, continually enslaved either to the descendants of Shem or of Japhet. They were first subdued by the Persians, the descendants of Shem; afterwards by the Grecians, and then by the Romans, both descendants of Japhet; next they were enslaved by the Saracens, the descendants of Shem; and after this, first by the Mamalukes, and last by the Turks, both again descendants of Japhet; under the last of which powers they groan in bondage to this day.

As to the rest of Africa, who does not know, that that part of it which lies upon the Mediterranean has been subject to one Power or another, ever since they were conquered by the Romans. And with regard to the other parts of it, (as a learned Prelate in his Dissertation on this Prophecy observes) in what barbarity, misery, and slavery do the inhabitants live? And of the poor Negroes, how many hundreds are yearly bought up like beasts in that quarter of the world, to be sold again to go through the drudgery of beasts in another?

And now if it appears that this part of the prophecy of Noah has been punctually fulfilled, not only in the descendants of Ham by his son Canaan, but also in his descendants by his other sons, what are we to say to the following Quære, put to us by a noble Writer in his *Remarks on History*: *Who does not see that the curse and punishment in this case, fell on Canaan and his posterity, exclusive of the rest of the posterity of Ham?* May we not in our turn put a Quære and ask, Who does not see, that this noble Author's Remark on History, is founded in ignorance of history, is supported by confidence, and ends, as most of his other Remarks on Scripture-history do, in falsehood?

The second stanza contains the Blessing of Shem. And he said,

Blessed be JEHOVAH, the God of Shem!
For he shall dwell among the tents of Shem.

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As Noah, in the former part of the prophecy, had foretold the subjection and slavery of Ham and his descendants, for a punishment of his inhumanity and disobedience; so in the two remaining parts of it, he foretels the blessing which should descend on Shem and Japhet and their descendants for a reward of their humanity and obedience: who no sooner heard in what disorder their father had been surprised by their younger brother, than they took a garment, went backwards and covered him. For this act of dutifulness among others, it was, that Noah blessed them both. The first, and as it will hereafter appear, the best blessing he bestowed on Shem, the younger of the two brothers; which, had he been left to himself, he would probably have conferred on Japhet the elder. But as in pronouncing the curse, so in conferring the blessing, he was under the direction of the Spirit of God; and was overruled, as the patriarchs Isaac and Jacob after him were, to prefer the younger to the elder, that the Election might conspicuously appear to be of Grace.

In the present Hebrew text, the manner in which the Blessing of Shem is expressed is very singular. And he said,

Blessed be JEHOVAH, the God of Shem!
And Canaan shall be their servant.

These words are so far from containing an important prophecy, that they hardly contain common sense. Besides, the last line occurs again at the end of the next period, from whence probably some transcriber took it, and placed it here to the exclusion of the true line. Nor indeed does Noah bless Shem at all in these words; he only blesses JEHOVAH his God, without so much as adding a reason why he blesses him, unless it be this, that *Canaan was to be their servant*. But if this was the reason, and *all* the favour designed for Shem, Noah would have had more reason for blessing JEHOVAH, the God of Japhet: for Japhet likewise was to have Canaan for his servant, and a large portion of the earth for his inheritance besides; nay, and (as the text of the two prophecies stands at present) he was moreover to dwell in the tents of Shem. This then could not be Noah's reason for blessing JEHOVAH, the God of Shem. Nor is it probable that Shem's Blessing should be the worst, when he had the privilege of being blessed first, and when these very Oracles were given and recorded for the benefit of his posterity, and were to be committed for many ages to their sole keeping. Nor indeed is it agreeable to Scripture-history, which clearly shews that Shem's Blessing was the best; and in this all the Commentators are agreed. But the question is, How does this appear from these words? These two lines are so far from shewing Shem's Blessing to have been the best, that they scarcely cohere together; nor yet in Hebrew does the latter line make metre with the former. From hence then we may conclude that the line, *And Canaan shall be their servant* does not belong to this place; and we may do this the more safely, because being repeated again in Japhet's Blessing, it is utterly unnecessary here.

But if this line does not belong to this place, it may be asked, What line does? To this question we must have wanted an answer, probably for ever, had it not been for the discovery of the Hebrew metre. Neither Manuscripts nor ancient Versions give us any light: but this steps in to our aid; and as it affords us a satisfactory answer, so in its turn it receives from hence a fresh confirmation of its truth and importance. If then we apply the metre to these two Blessings, we shall find a line in

the second, *And he shall dwell in the tents of Shem*, which spoils the versification and embarrasses the sense. But if we expunge the second line in the Blessing of Shem where it is incoherent and unnecessary, and replace it with this line, it will not only cohere and make metre with the former line of it, but will likewise make the sense compleat and the Blessing compleat. When this is restored, the prophecy concerning Shem will run thus,

Blessed be JEHOVAH, the God of Shem!
For he shall dwell among the tents of Shem.

that is, He shall make his Glory to descend from heaven, and take up its abode in a visible manner among the tents of Shem. From the verb *šacan* rendered here, *He shall dwell*, is derived the word *mishkan*, signifying the *Tabernacle*, and also the word *šacinah*, by which the Jews expressed the *divine Glory*, dwelling between the Cherubs in the Tabernacle. The holy Spirit therefore in directing Noah to use this verb, intimated by it, that JEHOVAH would erect his tabernacle among the tents of Shem, where his Glory should reside in the midst of them. And so these words are interpreted by a late judicious writer, as well as by the Chaldee of Onkelos. If then we allow this line to be transposed hither, and follow this interpretation, the singularity of expression in the prophecy concerning Shem will immediately vanish, and the utmost propriety arise. Shem's Blessing will then evidently appear to be the best, and we shall no longer wonder, why Noah, instead of blessing Shem, should break out into this rapture of adoration and praise, *Blessed be JEHOVAH, the God of Shem!* For was it not worthy of the highest exaltation and praise to have Jehovah dwell among the tents of Shem? It would have been a blessing worthy of the Patriarch's praise, that one part of his family should retain the worship of Jehovah, while the other two would reject it, and live as it were without God in the world. It would have been a blessing still more worthy of his praise, that Jehovah would vouchsafe to take the descendants of Shem under his guidance and protection. But that, more than this, he should stoop so low as to come down on earth, and take up his dwelling among the humble tents of Shem. — This was a blessing, as far beyond conception, as beyond desert: a blessing, for which Noah might have put forth all his strength in praising the Lord, and would yet have fallen short. Into what a strain of admiration and amazement did the wisest of the sons of Shem break out on this occasion: *But will God in very deed dwell with men on earth? Behold heaven, and the heaven of heavens cannot contain Thee; how much less this house which I have built?* (2 Chron. vi. 18.) It was a blessing so far beyond compare, that Solomon could not tell how to express his acknowledgements for it. He glorified the Lord, and exalted him as far as he could, but this condescension of the Lord far exceeded. In short, it was according to Moses' appeal to the Israelites, a condescension unheard of, an honour unrivalled; *What nation is there so great, which hath their Gods so nigh unto them, as Jehovah our God is, in all that we call upon him for?* (Deut. iv. 7.)

The Blessing conferred on Shem was in its fullest extent properly spiritual; and though concisely expressed, yet when fully explained, is of large import, implying nothing less than what is expressed by St. Paul, when he broke out into a rapture not unlike to this of Noah: *Blessed be the God, even the father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in heavenly things through Christ!* (Eph. i. 3.) For if Jehovah condescended to dwell among a people, he could not but take

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that people under his special care and protection; if he vouchsafed to be their God, then to complete the relation, they must be his people. And thus it is that God explains his *dwelling* among the sons of Shem by Moses. I will *set my tabernacle* among you; and my soul shall not abhor you. And I will walk among you, and *will be your God, and ye shall be my people.* (Lev. xxvi. 11, 12. Revel. xxi. 3.) Nay further, if Jehovah's *dwelling* among a people implies his being their God, it must likewise imply his performing his promise of salvation to them, in whatever way it was to be accomplished; if by way of *personal* interposition, it then implies his becoming their *Immanuel*, or *God with us.*

But what was more precisely the meaning of this prophecy, will appear more plainly from the completion of it, which is the next thing to be enquired into.

Who were the descendants of Shem, the sacred historian has taken care to inform us: *Unto Shem, the brother of Japhet the elder, were children born. The same also was the father of the children of Heber, that is, of the Hebrews.* (Gen x. 21.) It is among this people therefore that we are to look for the completion of this prophecy. And if we consult their Annals, we shall find, first, that Jehovah was styled by Noah *the God of Shem* with the greatest propriety: and, secondly, that it was among this people that He *dwelt* or pitched his tabernacle.

In the first place, Jehovah was styled with the greatest propriety *the God of Shem*, because He it was that preserved the descendants of Shem in his worship, while the descendants of Ham and Japhet soon forgot the God of their father, and chose for themselves new gods of their own creation. And when at length his worship began to be neglected among the descendants of Shem, He it was that called Abraham one of these descendants in the line of Heber, from his country and from his father's house, to establish with him his covenant, that he would be a God to him and to his seed after him.

In the next place, the Annals of the Hebrews inform us, that it was among them that Jehovah took up his stated residence in a tent or tabernacle. In process of time, as soon as the seed of Abraham became numerous enough to be a People, then it was that Jehovah manifested himself unto them, as *the God of the Hebrews*; and to give them the most convincing proof that he was not forgetful of his covenant with their fathers, he appeared personally, as it were, among them, in a pillar of a cloud by day and of fire by night, to redeem them from a hard bondage; after which he entered into a particular covenant with them, taking them for his own people, in preference to every other nation under heaven. Upon this he gave orders for a tent to be pitched among them like unto their's, where he dwelled in a visible Glory. He dwelled, I say, in a tent like their's: For the Tabernacle was, like their tents, a moveable Dwelling, to be taken down and set up at pleasure. It had, like their's, its utensils; its Candlestick or Lamp for light, its Table for bread, and its Table for perfumes, or in other words, its Altar for incense. It had likewise an Altar attending it for burnt-offerings, meat-offerings, and drink-offerings, or in other words, a Table for entertainment, where Jehovah admitted his people to feast with him on the things which were offered: and it had like their's too, its Ministers to attend on it. In short, it differed in nothing from their tents, but in the richness of its materials, in the magnificence of its structure, in the sumptuousness of its furniture, and in a Dedication to Jehovah's service. Here it was that Jehovah, who

was the King as well as God of Israel, *met* with his people, from whence it was called the Tabernacle of *the Congregation*. Here it was that the nation, when settled in the land of Canaan, assembled three times in a year with offerings and presents in their hands, to pay him their homage; agreeably to the custom which always prevailed in the East, that when they approached their Superiors, they should never appear before them empty. Here it was that they eat of his sacrifices and were partakers of his table. Here they consulted him in their difficulties, and invoked him in their distresses. And from hence he shone forth in perfect beauty, graciously answering their petitions, and shewing himself a present Help in time of trouble. Thus was this prophecy of Noah, that *JEHOVAH should dwell among the tents of Shem*, fulfilled, when he took up his abode in his Tabernacle among the Hebrew nation which descended from him.

But still, this Event was not the whole that was intended by this prophecy. Nothing is more certain, than that the Holy Spirit oftentimes directs the prophet to use such words as include more events than one. And if we carefully compare spiritual things with spiritual, we shall find this to have been the case in the prophecy before us. The Apostle St. John, when speaking of the Messiah's manifesting himself in the flesh and taking up his abode on earth, is directed by the Spirit to use the Greek verb *σκηνωσεν* to express it, which is evidently derived from, or rather is exactly the same with the Hebrew verb *šakan* here used by Noah. *The word*, says the Apostle, *was made flesh, and dwelled*, or rather, *tabernacled among us, and we beheld his Glory*, (manifestly alluding to the Glory residing between the Cherubs) *such a Glory as became the Only-begotten of the Father*. (John i. 14.) From the Apostle's using this Greek verb and his allusion to the Glory in the Tabernacle, we may conclude that the Holy Spirit, who inspired the Apostle as well as the Prophet, referred to the prophecy of Noah, intimating that this Event of the Messiah's *tabernacled* among the sons of Shem in the human Nature, was included in that prophecy, as well as his dwelling among the tents of Shem in a visible Glory in the Tabernacle. Thus it appears that Noah in these words prophesied of the Messiah, in whom was to *dwell* all the Fullness of the Godhead bodily.

If all the nations of the earth were to be blessed in Abraham according to *the divine Covenant*, they were first blessed in Shem according to *the divine Purpose*. The Israelites were the children of Shem as well as of Abraham; and in the former relation as well as the latter, they were the people *to whom pertained the Adoption, and the Glory, and the Covenants, and the Gift of the Law, and the Levitical Service, and the Promises, whose were the Fathers, and of whom, as to the flesh, Christ came, who is over all God blessed for ever*. (Rom. ix. 4, 5.) And hence it is that the son of Syrach celebrates Shem along with Seth: because as the Blessing of true Religion and the promised Seed was conveyed down from Adam in the line of Seth, so was it conveyed down from Noah in the line of Shem.

Shem and Seth were held in great honour among men;
So was Adam above every living thing in the creation. Ecclus. XLIX. 16.

The third stanza contains the blessing of Japhet; and to keep it distinct from the preceding, was no doubt introduced in the same manner as the other two, with *And he said*; but these words have been dropped. And he said —

God shall give Japhet a large inheritance;
And Canaan shall be their servant.

In the Hebrew text, as it stands at present, the Blessing runs thus

God shall give Japhet a large inheritance;
And he shall dwell among the tents of Shem;
And Canaan shall be their servant.

But I have already shewn that the second line was omitted by the transcribers in the former Blessing, where it was necessary to complete verse and sense; and interpolated here, where it is unnecessary.

Having remanded the second line to its proper place, I proceed to explain the first; *God shall give Japhet a large inheritance.* The blessings of the Patriarchs were not only delivered in metre for the ease of the memory, but many of them for the same purpose contained an allusion to the name of the person blessed. Thus the name of Japhet signifying *Enlargement*, his father prophesied concerning him, that his habitation and territories should be, what his name signified, *large*. *God shall enlarge Japhet*, that is, shall give him a large and extensive tract of country to inhabit. Which likewise implied that his posterity should be numerous; for what blessing would a large tract of country be to Japhet, if he wanted descendants to people it?

This being the meaning of the Blessing, we need only to point out the tract of country which was overspread by Japhet's posterity, to shew, secondly, the exact completion of it.

An opinion has indeed prevailed, that at the time of the dispersion of mankind, every father of a family transported himself into what part of the world he pleased. But it is nevertheless certain, that in this particular every patriarch was not so much under his own, as under the divine direction. *God, who made of one blood the whole human race, to people all the face of the earth, marked out the times foreallotted to each, and the boundaries of their habitations,* (Acts xvii. 26.) And upon enquiry we shall find that the three sons of Noah and their descendants settled in three distinct parts of the world, and had boundaries set to their habitations. The sons of Shem did not go out of Asia. The sons of Ham peopled Africa and the parts of Asia adjacent. And the sons of Japhet overspread Europe and all the northern parts of Asia bordering upon it. So extensive was the habitation and territory of Japhet, as to be limited on each side only by the Eastern and Western extremities of the then known world. For beginning from the territories where the sons of Japhet first settled, in Asia Minor, it stretched along through all Europe to the Western ocean and its isles on one side; and on the other, it extended through all those countries that lye north of the Caspian sea, as far as the Eastern ocean: And even China, the most populous country on that ocean, has not long ago been conquered by the descendants of Japhet: to say nothing of the New World, which we may say, as every day furnishes fresh arguments to prove it, was peopled from his territories by the straits of Anian on the North-east part of Asia. And would we know how *numerous* the posterity of Japhet has been, we need only consult the historians to be informed, that extensive as their territories are, they have been obliged time after time to send out whole legions of them, to seek new habitations.

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I should lastly explain, *And Canaan shall be their servant*, that is, the servant both of Shem and Japhet. But they have been explained already under the first stanza, where it has been shewn, that the Canaanites have been enslaved by the descendants of both in their turns. All that is needful to be added on this head is, that as the spiritual part of Shem's Blessing was contained in these words, *God shall dwell among the tents of Shem*; so the temporal part of his Blessing is contained in these, *And Canaan shall be their servant*. For under these is conveyed the promise of the conquest of the land Canaan to be an inheritance for the Israelites, descended from him in the line of Heber, which promise has been punctually fulfilled.

On this first and important prophecy of the Post-diluvian world, let three remarks attend.

First, that the curse pronounced on Ham the father of Canaan, manifested God's interposition in human affairs, and his righteous displeasure against sin, especially against that of undutifulness to parents.

Secondly, that the Blessing of Shem opened to them a distant view of God's dispensations; one towards a single people, the other towards the whole human race, which are now called the Jewish and Christian.

Thirdly, that the Blessing of Japhet points out to us God's interposition in settling from the first the several peoples of the earth, giving to one people smaller territories, another larger, according to his sovereign pleasure.

And from the whole prophecy it appears, that known unto God are all his works and dispensations from the beginning, and that the government of the moral world is as much in his hands, and is carried on by as regular a plan, as that of the natural.

P A R T III.

The last prophetic Words of Isaac to his two Sons, Jacob and Esau.
Gen. XXVII. 27—30.

27 **T**HEN Isaac smelling the fragrance of Jacob's raiment,
blessed him, saying —

See! The fragrance of my Son is as the fragrance of a field,
Which JEHOVAH hath blessed.

28 And may God give Thee
Of the dew of heaven from above,
And of the fatness of the earth,
And plenty of corn and wine!

29 Let peoples serve Thee,
And nations bow down to Thee.

Be thou Lord over thy brethren,
And let the sons of thy mother bow down to Thee.

Curst be he that curseth Thee,
And blessed be he that blesteth Thee.

v. 39—41.

39 Then Isaac said to Esau —

Behold! Thy dwelling place
Shall partake of the fatness of the earth,
And of the dew of heaven from above.

40 Thou shalt live by thy sword,
And shalt serve thy brother :

Never—

Nevertheless it shall come to pass when thou shalt become great,
That thou shalt break his yoke from off thy neck.

NOTES CRITICAL AND EXPLANATORY.

Per. 27. Smelling the fragrance, &c.) This circumstance is recorded by Moses, because the Patriarch introduces his blessing with it. *See! the fragrance of my son is as the fragrance of a field.* The wardrobes of the East were plentifully perfumed with aromatics. Thus the Psalmist, Ps. xlv. 8.

All thy garments out of the ivory wardrobes, perfumed
With myrrh, aloes, and cassia, delight thee with their fragrance.

On this occasion Rebecca had furnished her favourite son with robes highly perfumed to Isaac's taste. — Before the birth of her two sons, Rebecca knew that Jacob was to inherit the blessing; see Gen. xxv. 23. and Isaac had no doubt known the same. Hence this stratagem of Rebecca to deceive Isaac, who was going to give it to Esau his first born, as if she thought, that God would suffer his designs to be defeated, unless she interposed. And hence Isaac's palpitations and tremors, when he found himself overruled, and his designs defeated.

Ibid. Of a field) The Samaritan text and the LXX supply *male, plentiful*, before *field*; but there is no occasion for this supplement; because *the Lord's blessing* upon the field implies it to be *plentiful*. This is not the only place, where this Text and Version supply an unnecessary word. See Gen. xlix. 26, where they supply *imbecca, of thy mother*, after *of thy father*, which is certainly interpolated.

Per. 28. From above.) *meyal* has been dropped in the Hebrew; but the LXX read it in their copy, and the metre requires it. See per. 39, where it occurs with the same word before it, as here.

Per. 29. Peoples) This is an antiquated plural; but I could think of no other word synonymous to *Nations*.

Ibid. Cursed be he, &c.) The LXX read in the copy which they translated the two participles in the *singular*, as well as the two adjectives; rightly no doubt. And as it appears from Dr. Kennicott's collations, that such blunders as the change of number, of person, &c. have frequently been committed, it will be in vain any longer to quote one blunder of the Hebrew Text to support another. I therefore no longer consider the *plurals* as used *distributively*, and supply *every one*, as our translators do, which only encumbers the translation; but look upon them as *singulars*, changed into *plurals* by the errors of transcribers. I mention this once for all to save the trouble of writing notes. As the Collation of the Hebrew MSS. has set us free from the fetters of the *Hebrew Verity*, let us no longer conform our translations to the literal or verbal blunders of the Text, but make them speak with perspicuity and dignity, as the Oracles of God ought to speak.

Per. 41. Become great) The Sam. Text reads *teadder*, which seems to be preferable to the Heb. Text. — The Reader may see these two Prophecies ably discussed by Bp. Newton.

P A R T

P A R T IV.

The last prophetic Words of Jacob to his twelve Sons, the Patriarchs.
Gen. XLIX. 1—28.

1 **T**HEN Jacob called his sons, and said —

Assemble yourselves that I may tell you,
That which shall befall you,
In the latter days.

2 Gather yourselves together, and attend,
Ye sons of Jacob; and give ear
To Israel your father.

3 **REUBEN!** Thou art my first-born;
My might and the prime of my strength;
The eminence of dignity and the eminence of power.

4 *But* being loose as water, thou shalt not retain thy eminence;
Because thou wentest up to thy father's bed.
Then didst thou defile my couch, to which thou wentest up.

5 **SIMEON** and **LEVI** are brethren;
Their engagements were instruments of cruelty.

6 Enter not thou, O my soul, into their council;
Unto their assembly, mine honour, be not thou united:
For in their anger they slew the men,
And in their fury they destroyed the princes.

7 Cursed be their anger, for it was outrageous;
And their fury, for it was inflexible.
I will separate them in Jacob,
And disperse them over Israel.

8 **JUDAH!**

- 8 JUDAH! Thou art He whom thy brethren shall praise;
Thy hand shall be on the neck of thine enemies;
The sons of thy father shall bow down to Thee.
- 9 Judah is a lion's whelp;
Thou art gone up, O my son, from *devouring* the prey.
He coucheth as the lion, and lieth down
As the lions, who shall *dare to* rouse him up?
- 10 The sceptre shall not depart from Judah,
Nor the *ruler's* staff from between his feet;
Until He whose *right* it is shall come,
And to Him shall peoples be gathered.
- 11 He shall tie his fole to the vine,
Even his ass's colt to the choice vine.
His raiment shall he wash in wine,
And his clothes in the blood of the grape.
- 12 His eyes shall be red with wine,
And his teeth white with milk.
- 13 ZABULUN shall dwell among sea-ports.
His territory shall be a haven for ships,
And his boundary shall reach unto Sidon.
- 14 ISSACHAR is a strong ass,
Lying at ease in his stall.
- 15 And when he seeth, that his dwelling place is plentiful,
And that the land is delightful;
He will lay his shoulder to the burden,
And submit to pay tribute.
- 16 DAN shall judge his own people,
As one of the tribes of Israel.

- 17 Dan shall be a serpent by the way-side,
An adder lurking by the path,
Biting the horse's heels,
That the rider may fall backwards.
- 18 I wait, O JEHOVAH,
For thy salvation!
- 19 GAD! A troop shall overcome him;
But He shall overcome at the last.
- 20 ASHER! His bread shall be rich;
And He shall produce dainties for a king.
- 21 NAPHTALI is a hind set at liberty;
He saith whatsoever he pleaseth.
- 22 JOSEPH is the bough of a fruitful *vine*,
The bough of a fruitful *vine growing* by a fountain,
Whose branches shoot over the wall.
- 23 The archers indeed hated him,
And harassed him, and shot at him :
- 24 But his bow retained its strength,
And the hands of his arms were made strong,
By the hands of the mighty God of Jacob,
By the shepherd, *even* the rock of Israel.
- 25 And may the God of thy father still protect Thee!
And may the God Almighty bless Thee,
With the blessings of the heaven from above,
With the blessings of the springs which lye beneath,
With the blessings of the womb and of the breasts,
- 26 With the blessings of thy father, which extend
To the blessings of the eternal mountains,
And to the desirable things of the everlasting hills!

May

May these descend upon the head of Joseph,
[brethren!
Upon the crown of him, who was distinguished above his

- 27 BENJAMIN shall be ravenous, as the wolf:
In the evening he shall eat of the prey,
And for the morning he shall leave part of the spoil.

NOTES CRITICAL AND EXPLANATORY.

Per. 4. Loose as water) Water has no consistence; and in this point of view the morals of a wicked man may be compared to it. Reuben had no consistence of conduct or character. He was loose in his morals, and abandoned in his lusts; and so lost to all sense of duty to his venerable father, that he incestuously defiled his bed. As a punishment for this flagitious crime, the justly indignant parent, when he comes to bless his children before his death, under the direction of the Spirit, takes away from him his birth-right, which consisted in a double portion of his goods and possessions at least, and transfers it to his son Joseph, his most obedient and best beloved son.

Ibid. To which thou wentest up) All the ancient versions render this verb in the second person, as the sense and metre require it should be read. The present Text reads it in the third person; and some translators supply a nominative to it from the distance of three lines preceding, rendering the last verse thus

From the time thou defiledst my couch, it (*thy eminence*) vanished.

But to supply a nominative from such a distance is not consonant to the Hebrew idiom. And Le Clerc is forced to include several words in a parenthesis, to make this version intelligible. Houbigant conjectures the reading should be *yaleza, against thyself, or to thy own undoing*, which is good sense.

Per. 8. Simeon and Levi) They were brethren by the same mother, as well as the same father; and they were brethren in iniquity. They were confederates against the Schemites, the peace of their father, and the good name of their family. They entered into *engagements* with the Schemites, the more securely to betray them into their power. And, when they had them in their power, they butchered them without remorse. The story is related in Gen. xxxiv. To punish them for their iniquity, and to put it out of their power to confederate any more, the father separates their posterity in the division of Canaan, dispersing Levi amongst all the tribes of Israel, and giving Simeon an inheritance amidst the tribe of Judah.

Ibid. Cruelty) The Hebrew may be rendered *cruelty* or *violence* or *injustice*. And if our language had a word which comprised them all, I would render it by that word; for the crime was a complication of them all.

Per. 6. Mine honour) Jacob's honour was concerned in this atrocious Act of his two sons. Accordingly he told them, that they had made his name to stink among the inhabitants of the land.

Ibid. In their fury) Dr. Kennicott restores the true reading by the help of the parallelism in the next period.

Ibid. The princes) Namely, Sicheu and Hamor his son. Dr. Kennicott has retrieved this passage without the help either of MSS. or ancient versions, and his remarks upon it will stand the test of ages. See his first Diff. on the printed text, p. 34. He rejects *vau* the middle letter of this word, which has been interpolated by some careless transcriber, and reads *far*, rendering it collectively *princes*. After this I hope, we shall hear no more of *digging down walls*, or *hamstringing oxen*. — As here the *vau* has been interpolated, so in Proverbs iii. 7. the *aleph* has been dropped between the same two letters. If for *lepreca*, *thy navel*, we read *lepreca*, *thy flesh*, the sense will strike and please. The wiseman, speaking of *The Fear of God*, saith,

It shall be health to thy flesh,
And marrow to thy bones.

Bones are opposed to *flesh* in several places, but never once to *navel*. Let us then hear no more of any thing so absurd in Scripture, as, *health to thy navel*. — Another indelicate image is introduced into our translation by the Masoretic punctuation, Prov. v. 19. If we point the substantive here, as it is pointed in Prov. vii. 18. where it occurs with the same verb, the indelicacy will vanish, and it may be rendered,

Let thy wife be as the loving hind and graceful roe;
Let her endearments satisfy thee at all times.

Per. 9. Judah is a lion's whelp) Judah is characterized as a very warlike tribe. When they came out of Egypt this tribe was in numbers superior to the others, took the lead in the armies of Israel, and marched first against the Canaanites, and upon all occasions manifested such courage, as to answer this character. In the next line the image is continued, and he is represented as retiring to his den among the mountains, after having gorged himself with his prey, and then who should dare to rouse him up.

Per. 10. The Sceptre, &c.) The patriarch represents his son Judah under the image of the lion, the king of beasts, couching upon the sceptre, courageously keeping it between his feet, and not suffering any to wrest it from him, till the Messiah, whose just claim it was, should come. And did not Jesus spring from the tribe of Judah? And did he not come at the time, when the sceptre was departing from Judah? And is he not the Lion of the tribe of Judah described in the last book of Prophecy?

Ibid. Ruler's staff) *mešoket* is equivalent to *sebet*, not only here but in Judg. v. 14. and therefore as Bp. Hare observes in his note on Ps. lx. 7. must signify an ensign of dignity and command. And so have I translated it in Ps. lx. 7. cviii. 8. and Num. xxi. 18. But where the context requires it, it may, by a metonymy, be rendered *governor* or *lawgiver*.

Ibid.

Ibid. He whose it is) All the ancient versions, except the Vulgate, read here *jelob*, *whose it is*, the Sam. Text and twenty-six MSS. have this reading. The *jod* has therefore been interpolated in the Hebrew word by some careless transcriber, as the *vau* has been in the word mentioned in note on per. 6. The sense of *jelob* is clear and easy, and such as the place requires. But, what is the meaning of *jloh*, and whence derived, has been, and ever will be, matters of dispute among the learned. This dispute is now at an end, as being useless.

Ibid. Gathered) I once thought, that the Hebrew word ought to be rendered *obey*, as in Prov. xxx. 17, the only place in which it occurs besides. But I am now persuaded that *ziknat*, *old age*, which the LXX read in their copy, is the true reading of that place.

Per. 11. Wash his clothes in wine) This is saying, that wine shall be as plentiful as water. The hilly country of Judah was a fine exposure for the vine. In this tribe was the valley of Eschol, whence the spies, who were sent to explore the land of Canaan, brought a cluster of grapes so large, as to be carried on a staff between two of them. And Dr. Shaw assures us, that in its present desolated state it furnishes Egypt and Jerusalem with grapes.

Per. 13. His territory) Heb. *He*. Zabulun was a maritime tribe, having ports on the sea of Galilee. And if it had none on the Mediterranean, it probably traded upon it through Sidon, which was its boundary. It was through traffick that this tribe sucked the abundance of the seas, Deut. xxxiii. 19.

Per. 14. In his stall) The Hebrew word signifies inclosures for cattle; if for the ass and the ox, *stalls*; if for sheep, *folds*. See Judg. v. 16. Pl. LXVIII. 13. — It appears from Moses' blessing, that Zabulun was given to trade, and this tribe to tillage. And Josephus bears witness to the fertility of this tribe. They therefore would submit to any drudgery, and even to the payment of tribute, rather than not enjoy the sweets of it in peace.

Per. 18. I wait, &c.) It is hard to account for the abruptness of this ejaculation. The comparing Dan with the serpent might bring to the Patriarch's mind the wiles of the old Serpent, Satan, in compassing the fall of our first parents. If so, it was natural for him to long for the salvation promised upon the fall, which was to be accomplished by a descendant of his own in the line of Judah.

Per. 20. After) The preposition prefixed to this word is redundant in sense and metre, and is not acknowledged by the ancient versions. Need I observe, that *bread* includes all provisions, and that I have rendered the Heb. *rich* instead of *fat*, because it conveys the sense more easily to the English reader?

Per. 21. Naphtali) This tribe is characterized, as loving liberty of action and liberty of speech. And Josephus bears witness to the intrepidity of the Galileans, who were partly Naphtalites.

Per. 23. The archers, &c.) The patriarch refers to the hatred and persecution which Joseph suffered from his brethren. The two verses of this period have been transposed in the original. In translating I have restored them to their proper place.
I have

I have done the same by putting *hands* before *arms*, per. 24. and *womb* before *breasts*, per. 25. Many improprieties in Scripture are owing to such transpositions as these; and wherever I see them, I take the liberty to alter them; being persuaded, that they proceed, not from the Spirit of God, but from transcribers.

Per. 24. By the shepherd) Heb. *by the name of the shepherd*. As the name of God is only an Hebraism for God in Ps. xx. 1. so here *the name of the shepherd* means the same as *the shepherd*: I have therefore in the translation omitted *the name* here, as I have done in translating the Psalm. The Masorets have pointed the first word wrong: it ought to be pointed *miffem*, as Dr. Grey has pointed it.

Per. 25. And may the God) The Masorets have put a full stop at the end of the 24th per. and the LXX, Vulg. Syr. and Chald. begin a fresh sentence at the 25th. They consequently read the first word *veel* instead of *meel*, as the sense requires. In the next place the transcribers have interpolated the converse particle *vau* before the two first verbs of this period. The sense and metre reject them both. And the greatest part of translators ancient and modern consider the verbs as future. I have added *still* before the verb, as it carries a reference to the two periods foregoing. In the last place, for *veet*, the author of the Syr. version read *veel*, and the Sam. Text and two MSS. have the same reading.

Per. 26. The blessings of thy father) The patriarch here speaks of himself in the third person, and refers to the blessings which he had given to Ephraim and Manasseh, the sons of Joseph, in the foregoing chapter, per. 15, 16, 19 and 20, blessings conferred in such amplitude, as to include the fertile hills of Ephraim, Bashan, Gilead, &c. blessings so great, as to become proverbial, that when one Israelite wanted to bless another, he would say, God make thee, as Ephraim and Manasseh! Accordingly when Moses came to bless the tribe of Joseph, he dwelt much on the fertility of the land, and especially of the everlasting hills and mountains, which the Patriarch here does but just touch upon. See Deut. xxxiii. 13—17. below.

Ibid. Which extend to) The relative *after*, *which*, is not expressed but understood. The two prepositions which are influenced by the same verb must have been the same, either both of them *yal*, or both *yad*. But whether both *yal*, or both *yad*, which is the most probable reading, the verb and preposition must be rendered *prevail unto* or *extend unto*.

Ibid. Of the eternal mountains) Dr. R. Grey has nobly retrieved the text here, reading *harre kadem*, which makes this line parallel to the next, and is found in the parallel place, Deut. xxxiii. 15. In support of it he refers to the LXX and Hab. iii. 5. and the Sam. Text which reads *harre*, as likewise do eight MSS. The reader may see this blessing reduced to metre by Dr. Grey, with elegant critical notes at the end of his Latin Hebrew Grammar.

Per. 27. In the evening, &c.) I have transposed the words *morning* and *evening*. The wolf is called in Scripture the *evening* wolf, because he goes forth in the *evening* to prowl for his prey; and he is so ravenous that he takes plenty of it, to suffice for the morning. In this order of the words, *evening* and *morning* will signify *the whole night*, as they do Num. ix. 15, and as the great Bochart says, they ought to signify here. But in the present order of these words they certainly signify *the whole day*, which is

is what they ought not to signify. If Bochart had lived in these days, he would have been delivered from the shackles of the *Hebrew Verity*, and have transposed them himself. Habbakuk 1. 8. compares the Chaldean troops to *evening wolves* for their rapaciousness.

Their horses are swifter than leopards,
And their horsemen sharper than evening wolves.
Their horsemen shall come from afar;
They shall fly to their prey, as the eagle hasteth to eat.

I have quoted the whole period on purpose to observe that the Hebrew word rendered by our translators, *and they shall spread themselves*, is a faulty writing of the word foregoing, which the transcriber would not put out for fear of blotting his copy. The Syr. has it not, and the LXX knew not what to make of it.

P A R T V.

*The triumphal Song of Moses upon the destruction of the Egyptian army
in the Red Sea. Exod. XV. 1—18.*

1 **T**HEN Moses and the children of Israel sung this song
to Jehovah, saying,

Sing ye to JEHOVAH; for he hath gloriously exalted himself:
The horse and his rider hath he cast into the sea.

2 JEHOVAH is my strength and my song;
And He is become my salvation.

He is my God, and I will glorify him;
The God of my fathers, and I will exalt him.

3 JEHOVAH is a warrior; JEHOVAH is his name.

4 Pharaoh's chariots and his army hath he cast into the sea:
His chosen captains are drowned in the Red sea.

5 The depths overwhelmed them;
They sunk to the bottom like a stone.

6 Thy right hand, O JEHOVAH, is made illustrious by *thy* power;
Thy right hand, O JEHOVAH, hath dashed the enemy to pieces.

[rose up against thee.

7 By the greatness of thy majesty thou hast destroyed those who
Thou sentest forth thine indignation;
And it devoured them like stubble.

8 By a blast of thy nostrils the waters were gathered together;
The floods reared themselves up, as *on* a heap;
The depths stood congealed in the midst of the sea.

9 The

- 9 The enemy said, " I will pursue, I will overtake them ;
" I will divide the spoil, I will glut my revenge on them ;
" I will draw my sword, and my hand shall repossess them."
- 10 Thou didst but blow with thy wind, the sea covered them ;
They sunk like lead into the mighty waters.
- 12 Thou didst but stretch out thy right hand ;
And the earth swallowed them up.
- 11 Who among the gods is like unto Thee, O JEHOVAH?
Who like Thee, is illustrious in holiness,
Awful in glory, performing miracles?
- 13 By thy favour thou art leading forth
The people whom thou hast redeemed ;
By thy power thou art conducting them
To thy holy habitation.
- 14 Peoples hear, and tremble ;
Pain seizeth on the inhabitants of Palestine.
- 15 Then shall the dukes of Edom be confounded ;
Trembling shall lay hold of the princes of Moab ;
All the inhabitants of Canaan shall melt away.
- 16 Terror and dread shall fall upon them,
Through the greatness of thine arm they shall be still as a stone,
While thy people, O JEHOVAH, are passing by,
While the people which thou hast purchased are passing by.
- 17 Thou shalt introduce them and plant them
In the mountain of thine inheritance, O JEHOVAH,
In the place which thou hast provided for thy residence,
In the sanctuary which thine hands, O Lord, are to erect.
- 18 May JEHOVAH reign from everlasting to everlasting !

20 Then Miriam the prophetess, the sister of Aaron took a timbrel in her hand; and all the women went out after her, dancing with timbrels; and Miriam in her turn sung to them ———

Sing ye to JEHOVAH; for he hath gloriously exalted himself:
The horse and his rider hath he cast into the sea.

NOTES CRITICAL AND EXPLANATORY.

Per. 1. Saying) Heb. *And they said saying*. But one of these words must be redundant.

Ibid. Sing ye) When Miriam repeats this period, see ver. 23, she gives the verb in the second person plural. This suits with the metre, and the ancient versions give the verb in the plural.

Per. 2. My song) The pronoun possessive has been dropped as appears by the metre. See Ps. CXVIII. 14. Is. XII. 2. where the same has happened. It was occasioned by one jod preceding another.

Ibid. I will glorify) The LXX, Syr. Sam. and Vulg. read the same verb here, as in per. 1. And it seems to be right, as it is equivalent to *I will exalt*. Le Clerc thinks, that the present reading is capable of the same meaning.

Per. 7. And) The metre shews that the *vau*, *and*, which begins this period ought to be transferred hither.

Per. 11. In glory) Our word *glory* has the same double meaning of *a visible glory* and *praise*, as the Hebrew word.

Per. 12.) This period has evidently been transposed by transcribers. I have restored it to its true place, where it properly and elegantly closes the subject of the Egyptians being drowned in the Red sea. Then follows that grand Epiphonema, *Who among the gods, &c.* And the 13 per. begins another subject, viz. his conducting the Israelites to the land of Canaan.

Per. 17. O Jehovah) The metre shews that this word has been transposed. — Every thing in this song is plain, pointed, and spirited. Such is the dignity and sublimity of inspired song, that to explain is to enfeeble.

P A R T VI.

A Song of the Israelites upon Jehowab's giving them water in the Wilderness. Num. XXI. 17 and 18.

17 **T**HEN Israel sung this song concerning the well; they sung alternately concerning it.

18 The princes dug the well with the *ruler's* rod;
The nobles of the people dug it with their staves.

NOTES CRITICAL AND EXPLANATORY.

Per. 17. Concerning) The Masorets have pointed this preposition as a verb, and begin the Song with it. And the moderns have followed them in this absurdity. The LXX might have set them right. The verb following they have pointed as the second person plural in the imperative, whereas it is the third person plural in the indicative, referring to the noun of number, *Israel*.

Per. 18. The princes, &c.) In the original this song, or rather fragment of a song, is comprized in one stanza of three verses thus,

The princes dug the well,
The nobles of the people scooped it,
With the ruler's rod, with their staves.

Here is manifestly, what the grammarians call an hyperbaton verborum. Wherever I meet with words thus transposed, for the benefit of the English reader I restore them to their proper order; and for this reason I am forced to give the stanza in two lines. — The Israelites seem to have obtained this well of water in the wilderness through the prayers of Moses and their rulers. To do them honour therefore they *poetically* represent them, as having dug it with *the rod* and *staves*, which they carried in their hands, as Ensigns of command. Hence in after-times this well was called *Beer-Elim*, or *the Well of the Princes*. Is. xv. 8.

P A R T VII.

*The triumphal Song of an Amorite Bard upon the conquest of Heshbon
from the Moabites. Numb. XXI. 27—31.*

27 **W**HEREFORE they that compose triumphal songs have
said,

Come, let Heshbon be rebuilt;
Let the city of Sihon be reestablished:

28 For fire hath proceeded from Heshbon,
Even a flame from the city of Sihon;
It hath consumed Ar of Moab,
And devoured the high-places of Arnon.

29 Woe unto thee, O Ar of Moab!
Thou art undone, O people of Chemosh!

He hath given up his sons that escaped,
And his daughters into captivity.

30 Their lamp is gone out from Heshbon to Dibon;
And we have laid them waste from Nophah to Medeba.

NOTES CRITICAL AND EXPLANATORY.

Per. 27. That compose triumphal songs) Heb. *That compose parables*. But as *the parable* here meant is *the song of triumph* which follows, I take the liberty to render it as I have done. And it is observable that all the compositions called *parables* are delivered in pointed language, and poetical diction, and generally in numbers; and carry with them an air of *triumph*, and sometimes of insult, over those to whom they are addressed. What are Job's parables but a triumph over his adversaries in superiority of argument? And what are the parables of Balaam, but a triumph over the wickedness and folly of Balak, who sent for him to curse and destroy a people, which had done him no wrong? What else are the parables pronounced over the king of Babylon in Is. xiv. and Hab. ii.?

Per.

Per. 28. And devoured) The LXX read *vebaleyah*. The transcribers first transposed a letter, and then turned the word into *bayle lords*, a word of no signification in this place: whereas *devour* is parallel to *consume* in the line above.

Per. 29. O Ar) The verse wants a syllable. As *Ar* of Moab was mentioned in the last period, *Ar* is probably the syllable wanted in this.

Per. 30. From) The preposition *me, from*, is either dropped, or understood before *Hehbon*; and in my judgement *yad, unto*, has usurped the place of it before *Nophah*. This is the best sense I can make of this obscure period. Moses quotes this passage to shew the *extent* of Sihon's conquest from the Moabites, in order to ascertain what now belonged to the Israelites upon the conquest of Sihon. *From Hehbon to Dibon* and *from Nophah to Medeba* seems to mark out that extent.

P A R T VIII.

The prophetic Parables of Balaam.

The first Parable of Balaam, on being solicited by Balak to curse Israel from the high-places of Baal, whence he might see the whole of the people. Num. XXIII. 7—11.

7 **T**HEN Balaam pronounced his parable, saying,

Balak hath brought me from Mesopotamia,
Even the king of Moab from the mountains of the east.

Come, *saith he*, curse me Jacob;
And come, devote Israel to destruction.

8 How should I curse those, whom God hath not cursed?
And how devote those to destruction, whom JEHOVAH
hath not devoted?

9 From the top of the rocks I behold them,
And from the hills I survey them.

Behold! They are a people which shall dwell by themselves,
And shall never be reckoned as one of the nations.

10 Who can count the dust of Jacob,
Or number the fourth part of Israel?

Oh that I may die the death of the righteous,
And that my latter end may be like theirs!

The

*The second Parable of Balaam, on being solicited by Balak to curse Israel
from the top of Pisgah; whence he could see but part of the People.
v. 18—25.*

18 Then Balaam pronounced his parable, saying,

Arise Balak, and hear;
Hearken to me, thou son of Zippor.

19 God is not a man that he should lie;
Nor a son of man, that he should change his mind.

Hath he promised, and shall he not perform?
Hath he passed his word, and shall he not make it good?

20 Behold! I have received a blessing:
And shall I not return the blessing?

21 He doth not behold idolatry in Jacob,
Neither doth he see perverseness in Israel.

JEHOVAH their God is present with them,
And the shout attending a king is among them.

22 God hath brought them forth out of Egypt:
They have the strength of the oryx.

23 Assuredly, no enchantment can prevail against Jacob,
Nor divination against Israel.

In time it shall be said of Jacob
And of Israel: What hath God done for them?

24 Behold! They are a people, which shall rise up as the lioness,
And rouse themselves up as the lion:

They shall not lie down till they have eaten the prey,
And drunk the blood of the slain.

The

*The third Parable of Balaam, on his being solicited by Balak to curse
Israel from the top of Peor. Num. XXIV. 3—10.*

- 3 Then Balaam pronounced his parable saying,
 Balaam, the son of Beor, saith,
 Even the man whose eyes were shut saith,
- 4 He saith, who heard the words of God,
 And knew the counsels of the most High;
 Who saw the vision of the Almighty,
 And falling down, had his eyes opened:
- 5 How goodly are thy tents, O Jacob,
 And thy tabernacles, O Israel!
- 6 *How* are they spread forth as the vallies,
 As the gardens by the river's side,
 As the lign-aloes which JEHOVAH hath planted,
 As the cedars growing by the waters!
- 7 Waters shall flow from their branches,
 And their feed shall fall on a well-watered soil.

 Their king shall be raised above Agag
 And their kingdom shall be exalted.
- 8 God hath brought them forth out of Egypt:
 They have the strength of the oryx.

 They shall eat up their adversaries the nations,
 And shall break their bones in pieces,
 And pierce through their enemies with their arrows.
- 9 They shall couch as the lion, and lye down
 As the lioness, who shall *dare to* rouse them up?

Blessed

Blessed is he, *O Israel*, that bleffeth thee;
And cursed is he that curseth thee.

*The fourth Parable of Balaam, foretelling what Israel should do to Balak's
people in the latter days, v. 15—20.*

15 Then Balaam pronounced his parable, faying,

Balaam the fon of Beor faith,
Even the man whose eyes were shut faith;

16 He faith, who heard the words of God,
And knew the counfels of the moft High;
Who faw the vifion of the Almighty,
And falling down had his eyes opened.

17 I fee Him, but not now;
I furvey Him; but not nigh:

Out of Jacob fhall come forth the ftar;
And out of Israel fhall the fceptre rife up:
It fhall fmite the princes of Moab,
And deftroy the children of Sheth.

18 Edom fhall be *its* poffeffion,
And Seir fhall be *its* poffeffion,
And Israel fhall behave valiantly.

19 Out of Jacob fhall come forth One that fhall bear rule,
And he fhall deftroy the remnant of Seir.

*The prophetic Parables of Balaam on the Amalekites and Kenites, on the
Affyrians and Hebrews, v. 20. — to the end.*

20 Then he looked on the Amalekites, and pronounced his
parable, faying,

Amalek was the first of the nations ;
But his latter end is reserved for destruction.

- 21 Then he looked on the Kenites, and pronounced his parable,
saying,

Let thy dwelling place be strong,
And build thy nest upon a rock:

- 22 Nevertheless the Kenite shall be laid waste,
Till the Assyrian shall carry him away captive.

- 23 Then he pronounced his parable, saying,

Alas! who shall live when God doeth this?
He shall bring those from the coasts of Greece and of Italy,
Who shall afflict the Assyrians and the Hebrews ;
For the Hebrews are reserved for destruction.

NOTES CRITICAL AND EXPLANATORY.

Per. 7. Devote to destruction) So I translate the Hebrew word, because it is equivalent to *curse* in the line above it. The pagan nations had Forms of doing this. One of them is preserved by Macrobius. This was the intent of Balak's sending for Balaam. He considered Jehovah as a local tutelary Deity: and Balaam by his arts and enchantments was to evoke him from among the Israelites, that being deserted by their God, they might fall an immediate victim to the swords of the Moabites. Accordingly, when he addresses himself to the work, we find him ordering the number and kind of sacrifices to be offered on the occasion. And the next day Balak conducted him up to the high-place where his god Baal was worshipped, to give him a full sight of the Israelites, that not one of them might escape his curse. But the word of prophecy which God put into his mouth was enough to confound the madness both of the prophet and his employer. It was a plain confession, that his enchantment availed him nothing, and that in spite of his strongest efforts to curse, he was obliged to bless the people.

Per. 9. Dwell by themselves) The Israelites were separated from all other people, for the purpose of keeping up the worship of the true God in the earth. And the situation of Canaan in the midst of the idolatrous world eminently contributed to spread the knowledge of him. And not only their laws, their place and mode of worship, but their convivial rites would not admit of intercommunity with idolaters. And now idolatry is abolished, they keep them a separate people to this day.

Per.

Per. 10. Count the dust) God's promise to Abraham was, *I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed be numbered.* Gen. XIII. 16.

Ibid. Number the fourth part) The camp of Israel was divided into four parts under four standards. Instead of the substantive the LXX read the verb in the future *jispor*, *can number*, rightly.

Per. 10. Oh that, &c.) The spirit of God, by putting this wish into the prophet's mouth, gives him an occasion of reflecting, how impossible it was for his wish to be accomplished, while he was following the ways of *unrighteousness* for reward.

Ibid. Like theirs) The ancient versions read *cemobem* in the plural. If the antecedent be in the plural, the relative will be so too.

Per. 20. The blessing) The feminine affix to the verb seems to shew that the feminine substantive *bererah* preceded the verb. The *vau* before the negative must be redundant.

Per. 21. Idolatry) Heb. *Iniquity*. But as *the iniquity of idolatry* is here meant, I chuse to substitute *idolatry*. Balaam understood the meaning of the word; and when he found that his enchantments failed him, he advised Balak to make a separation between them and their God, by seducing them to *idolatry*. The very next words, *Jehovah their God is with them* imply this to be the meaning; for what is this saying but what Moses said? Deut. xxxii. 12.

JEHOVAH alone conducted them;
And no strange god was among them.

And thus perhaps it would be right to render Prov. vi. 12.

The idolater is a man of Belial.

In the seven following verses Solomon gives the seven characteristic marks of an idolater in those days, which no translation can now precisely convey to us, the meaning of the words being so vague.

Per 22. The oryx) Bochart has shewn that a two-horned goat called the oryx is the animal meant here, and not a *unicorn*. His horns are mentioned Deut. xxxiii. 17. and Ps. xxii. 22. in the plural.

Per. 23. For them) *lamo* seems to have been dropped here.

Per. 24. Eaten the prey) A strong hint to Balak, not to provoke the God of Israel by seducing his people to idolatry, to take vengeance on the Moabites.

Ch. xxiv. 3. Shut) While the eyes of the as were OPEN to see the angel of God with his sword drawn in his hand, the Prophet's eyes were *shut*. — The exordium of this parable and the next were originally the same. By comparing one with the other, the text of both may be set right. The transcribers of the Sam. and Hebr. text have both in their turn blundered, each dropping a whole verse. — In the next period the Sam. transcriber supplies the *vau* which the Hebr. has dropped.

Per. 7. From their branches) Le Clerc thinks that Balaam persists in comparing the Israelites to trees, and reads *medaljosav*.

Per. 8. Their enemies) The Hebrew verb wants its substantive. The LXX found in their copy *ojebav*, *their enemies*. In the 16th verse of the next parable this word occurs, where it is redundant in sense, and spoils the verse. Restore it to its proper place here, and all will be right.

Per. 17. The children of Sheth) *Sheth* is here equivalent to *Moab*.

Per. 19. The remnant of Seir) Houbigant conjectures that *seyir* was the true reading, and refers to 1 Kings xi. 15, 16. And Seir is mentioned in the period before this.

Per. 23. He will bring those) The Sam. text reads *vejoziem*, which is no doubt the true reading. The Reader may consult Bp. Newton on these prophecies of Balaam.

P A R T IX.

The admonitory Song of Moses to the Israelites, foretelling the evils that would befall them, if they should corrupt themselves and turn away from the God of their fathers to the worship of Idols. Deut. XXXII.

I—44.

- 1 **H**EARKEN, O ye heavens, and I will speak;
And let the earth give ear to the words of my mouth.
- 2 My doctrine shall drop down as the rain,
And my speech shall distil as the dew;
As the drops of rain upon the herbage,
As the showers upon the grass.
- 3 While I am proclaiming the name of JEHOVAH,
Do ye ascribe greatness to our God.
- 4 He is THE ROCK; his work is perfect:
For all his ways are judgment.
He is a God of faithfulness, and without iniquity;
Just and upright is He.
- 5 Their own depravity hath corrupted his children:
They are a perverse and crooked generation.
- 6 Is this the return ye make to JEHOVAH,
Ye foolish and imprudent people?
Is not He thy father, who begot thee?
Did not He make thee and fashion thee?
- 7 Recollect the days of old,
Call to mind the years of many generations.
Ask thy father, and he will shew thee;
Thine elders, and they will tell thee.

8 When

- 8 When the most High divided to the nations their inheritance,
And separated the sons of Adam;
He then settled the boundaries of the peoples,
With reference to the number of the children of Israel.
- 9 For *Israel* his people was to be JEHOVAH's portion,
And Jacob the lot of his inheritance.
- 10 He found them in a desert land,
In a waste of the howling wilderness.
He led them about, he instructed them;
He preserved them, as the apple of his eye.
- 11 As the eagle exciteth her nest *to fly*,
Fluttering over her young;
So He spread out his wings, took them up,
And bore them on his pinions.
- 12 JEHOVAH alone conducted them;
And no strange god was among them.
- 13 He made them to ride on the *fertile* hills of the land,
And to eat the produce of the fields;
He caused them to suck honey out of the rock,
And oil out of the flinty stone.
- 14 Butter of the herd and milk of the flock,
With the fat of lambs and of rams;
And goats of the breed of Bashan,
With the fat of kidneys and finest wheat, *thou didst eat*;
And the pure blood of the grape thou didst drink.
- [fatness:
15 Thou didst wax fat, thou grewest thick, and wast covered with
But when Israel waxed fat, then he kicked;
And forsook the God who made him,
And set at nought the ROCK of his salvation.

16 They

- 16 They moved him to jealousy with foreign gods,
And provoked him to anger with abominations.
- 17 They sacrificed to demons, not to God;
To gods, whom they knew not;
To gods, which came lately from the neighbourhood,
And which their fathers had not feared.
- 18 Of the ROCK which begot thee, *O Israel*, thou wast unmindful;
And didst forget the God that formed thee.
- 19 When JEHOVAH saw *this*, he abhorred *him*,
For the provocation of his sons and his daughters.
- 20 And he said, I will hide my face from them;
I will see what their latter end will be:
For they are a froward generation,
Children in whom is no faithfulness.
- 21 They have moved me to jealousy with that which is not god,
They have provoked me to anger with their vanities;
[a people,
I therefore will move them to jealousy with those which are not
With a foolish nation will I provoke them to anger.
- 22 For a fire is kindled in mine anger,
And it shall burn to the lowermost hell;
It shall consume the land with its increase,
And set the foundations of the mountains on fire.
- 23 I will heap on them calamities;
Mine arrows will I spend upon them.
- 24 They shall be parched up with famine, burnt up
With the plague, and embittered with the pestilence.
I will send upon them the teeth of wild beasts,
With the poison of reptiles *lurking* in the dust.

- 25 The sword shall destroy without,
And terror within,
They shall destroy both the young man and the maid,
The suckling also with the man of grey hairs.
- 26 I said, I would exterminate them,
I would make their memory to cease among men;
- 27 Were it not that I feared, lest the enemy should insult,
And say, " Our high hand,
" And not JEHOVAH, hath done all this.
- 28 Because they are a nation devoid of counsel,
And no understanding is in them.
- 29 Oh that they were wise, that they understood this,
That they would but consider their latter end!
- 30 How could one have chased a thousand,
Or two have put ten thousand to flight,
Except that their ROCK had fold them,
And JEHOVAH had shut them up?
- 31 For their rock was not as our ROCK,
Our enemies themselves being judges.
- 32 Verily, their vine is from the vine of Sodom,
And their plantations from the plantations of Gomorrah.
Their grapes are grapes of gall,
Their clusters are bitterness unto death.
- 33 Their wine is the poison of dragons,
And their pure wine the venom of asps.
- 34 Is not this *their depravity* laid up in store with me,
And sealed up among my treasures?

35 *Yes,*

- 35 *Yes*, to me belongeth vengeance and retribution ;
In time their foot shall slide ;
For the day of their destruction is at hand,
And the things prepared for them hasten.
- 36 Nevertheless JEHOVAH will plead the cause of his people,
And be reconciled to his servants,
When he seeth that their power is gone,
And that there is nothing shut up or left.
- 37 Then shall they say, Where *now* are the gods of the heathen ?
And the rock in which they trusted ?
- 38 The gods which did eat the fat of their sacrifices,
And drink the wine of their libations ?
Let these rise up, and protect them ;
Let these become their hiding-place.
- 39 See then now, that I, even I, am He ;
And that no other god is with me.

I kill, and I restore to life ;
I wound, and I heal ;
And none can deliver out of my hand.
- 40 For I lift up my hand to heaven
And say, *As* I live for ever,
- 41 I will sharpen my glittering sword,
And my hand shall lay hold on judgment :
I will render vengeance to mine adversaries,
And repay those that hate me.
- 42 I will make mine arrows drunk with blood,
With the blood of the slain and of the captives ;
And my sword shall devour flesh,
From the hairy head of the enemy.

- 43 Sing aloud for joy, O ye nations, with his people,
Because he will avenge the blood of his servants,
He will render vengeance to his adversaries,
But will be merciful to the land of his people.

NOTES CRITICAL AND EXPLANATORY.

Per. 3. While) *ci* is generally a causal particle, but sometimes a particle of time, and is translated *when*, and may be rendered *while*, which is the only sense I can affix to it here. See 1 Sam. ii. 2. Deut. xxxiii. 9.

Proclaiming) When God revealed himself to Moses *he proclaimed his name* before him. Jehovah is a God merciful and gracious, long suffering and abundant in mercy and truth; He keepeth mercy for thousands, forgiving iniquity and transgression and sin; and yet will by no means acquit the wicked, visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth generation, Exod. xxxiv. 6, 7. Here Moses, being about to expostulate with the Israelites, *proclaims* to them *the name of Jehovah*, per. 4. as *the Rock of Israel*, as a *God of justice and faithfulness and invariable rectitude*; and thence takes occasion (per. 5.) to charge their defection from him to serve idols, upon their own depravity and degeneracy, where it was justly due. — The Sam. Text reads *bestm*, right.

Per. 5. Their own depravity, &c.) There are two words in the Hebrew language, which are in sound the same, but in sense very different, namely, *lo*, *ei* and *lo'*, *non*. It is well known to the learned, that there are not less than fifteen places in Scripture, where when one is put into the text, the other is put into the margin, without any judgment. Here unluckily, both the words are put into the text. The metre admits but one; and Bp. Hare and Dr. Grey have rejected the negative. And when this is rejected, it must be owned, that a sense arises which is consistent with construction and context. The sense of *lo*, *ei*, is, *on their part*.

Per. 10. He found them) Moses represents the Israelites in the wilderness as a forlorn and *foundling* people. When in Egypt they were no better than slaves and sojourners. And when they were brought into the wilderness, they had neither country nor house nor home of their own, till Jehovah found them one. And thus the Prophet Ezekiel xvi. 5. represents them as a *foundling* infant, exposed from its birth to want and wretchedness in the open field, without any to shew pity to it, but Jehovah.

Ibid. In a desert land) In the wilderness of Sinai, where God entered into covenant with them, that He would be their God and they his people.

Per. 4. The Rock) Moses calls Jehovah *The Rock* by way of eminence, He being the immovable and eternal support of all that trust in him, and more especially of the people whom he had taken under his protection. The Jews, when delivered from the Babylonish captivity, address him, as *The Rock of Ages*, Is. xxvi. 4.

Ibid. His work) The Hebrew poet calls Israel Jehovah's *work*. He *made* them to be his peculiar people in preference to all the nations of the earth, (per. 6.) even thinking of them before they came into being, and providing for them an inheritance (per. 8, and 9.) He gave them laws from Sinai, resided among them in a cloud of glory, and conducted them through the wilderness. And that nothing might be wanting to attach them to him, he settled them in a land flowing with milk and honey. (per. 13, and 14.) Thus *his work was perfect*. Nothing was wanting on God's part to make them *a royal priesthood and a holy nation*, (Ex. xix. 6.) compleatly happy in themselves and his favour. The reason follows — *for all his ways are judgment*, i. e. all his dealings with mankind will bear the strictest scrutiny, *being justice itself*. He will exact no more of them, than what he will put them into a condition to perform.

Per. 7. Call to mind, &c.) Go back in the Hebrew records as far as the dispersion of Babel, (Gen. x. 25.) or, nearer to the flood, to the time when Noah blessed his three sons; and you will find that God had the Israelites, the descendants of Shem, in his mind. Gen. ix. 25—28.

Per. 8. With reference, &c.) When God at the dispersion of mankind gave to each people their inheritance, he reserved for the Israelites, the descendants of Shem through Heber, the land of Canaan. That a particular territory was reserved for them appears from Noah's blessing of Shem, because in that particular place Jehovah was to dwell among the tents of Shem. Asia was given to the descendants of Shem, as Africa was to those of Ham. The seven nations of Canaan therefore, who were the descendants of Ham, were but usurpers of that land, and might have been ejected, if it had pleased God, and the Israelites had been ready to enter upon it, before they had filled up the measure of their iniquities; much more after.

Per. 11. Her nest) Means *the eaglets* in her nest, and is equivalent to *her young* in the next line.

Ibid. So He, &c.) The metre fixes the Apodosis here. Neither our translators nor Le Clerc have hit upon the true place. As the eagle by fluttering over her young exciteth and encourageth them to trust to the wing and attempt a flight; so God, by the gradual assistances he gave the Israelites in Egypt, trained them up at length to assert their liberty, and demand their dismissal. See Ex. xix. 4. He hovered over them in a cloud of glory, conducted them through the dangers of the wilderness, and the more dangerous enemies that attacked them, and at length settled them in Canaan.

Per. 13. Fertile hills) *High-places*, as the Hebrew word is generally translated, conveys no other idea to the English reader, but that of *places of worship*. But here the fertile hills of Canaan, such as Bashan, Gilead, Gilboa, &c. are plainly meant, and therefore I translate it *fertile hills*. And so it should be rendered in Is. LVIII. 14.

Then shalt thou delight thyself in JEHOVAH;
And I will make thee to ride on the *fertile* hills of the land;
And feed thee on the inheritance of Jacob thy father.

Ibid. And to eat) The verbs foregoing and following are in *biphil*, and the Sam. Text reads this in *biphil*.

Per. 14. And goats, &c.) The connecting particle *vau* prefixed to the Hebrew word shews the right order of the words to be *veyatudid bene basan*. The structure of the period shews the same.

Ibid. Finest wheat) The verse is defective. The learned Dr. Grey has supplied the connecting particle, and delivered us from that strange expression, *the fat of kidneys of wheat*. *The fat of kidneys and of wheat*, are scripture expressions. See Pl. LXXXI. 16. CXLVII. 14.

Per. 15. Thou didst wax fat, &c.) I have transposed this verse, that the second person in these words may fall in with the second person of the words foregoing. As this verse stands at present, it introduces an abrupt and uncouth change of person, without necessity. — For *Jeshurun* I have substituted *Israel*, which in the agreement of all it signifies, for sake of the English reader.

Per. 19. Him) i. e. Israel.

Per. 24. Famine, plague and pestilence) These are the arrows mentioned in the foregoing period. If the reader will consult his concordance, he will find that the three Hebrew words are equivalent, and signify three different kinds of death to be inflicted by the hand of God, as punishments for their sins. The two first deaths have in the original a plural noun in construction before them: so will the last, if we restore the words to their proper order, *umeriru keleb*. The order of the words has been changed by transcribers.

Per. 25. Also) The verse wants a syllable. If this verse be compared with the foregoing, it will appear that *gam* has been dropped. The Sam. Text prefixes the copulative *vau*, which comes to the same thing.

Per. 32. Their plantations) Bp. Hare concluded from the metre and structure of the period that *jadmotam* has been dropped. Dr. Grey was persuaded of the same. As this word is equivalent to *vine*, in the line foregoing I render it *plantations*. The LXX render it *κηματα*. They might be plantations of Palm-trees, perhaps, from whence palm or date wine is made; or plantations of summer fruits. An eminent critic on Is. xvi. 8. whose emendations I adopt, considers these two words as equivalent.

The plantations of Heshbon are put to shame,
The vine of Sibmah languisheth.
I will weep for the vine of Sibmah —
I will water thee with my tears, O Heshbon —
For upon thy summer fruits, and upon thy vintage, the destroyer hath fallen.

Aquila renders the word here *κηματα*.

Ibid. To death) The true reading seems to have been *lamot, unto death*. In the next words their wine is said to be *poisonous*. Their evil doings were not bitter but sweet to themselves.

Per. 33. Their pure wine) *zamer*, the same word which occurs per. 14. seems to be the true reading. The parallelism demands this.

Per.

Per. 34. Is not this) What? Why, their depravity and degeneracy. Thus in Job x. 13. xiv. 17. sins are said to be sealed and treasured up against the time for vengeance. The second verse is defective. The prefix *vau* has been dropped. The ancient versions acknowledge it.

Per. 35. Hasten) The plural termination of the verb has been dropped.

Per. 36. Nevertheless, &c.) The prophets never threaten, but, for fear of driving the people to despair, they drop intimations of the favour of a returning God.

Per. 37. They) The Sam. Text reads the verb in the plural, and for *nah*.

Per. 38. Become) The Sam. Text reads the verb in the plural, and so did the LXX. The pronouns suffixed seem to have been originally in the third person plural, not in the second.

Per. 39. See then now, &c.) To give weight and dignity to what Moses had proclaimed per. 4. Jehovah is here introduced, acknowledging himself to be the *HE, the very same Rock*, the just and faithful God, who will perform his covenant to his people. When they follow idols, I will give them up to their enemies. Nevertheless, I will not forget in the midst of my chastisement that they are my people, and will turn my hand against their enemies.

Per. 42.) In this period I have, for the sake of the English reader, transposed the verses. There are hyperbatons of verses or lines, as well as of words and clauses; and to continue those hyperbatons in an English translation, is in my judgment writing Hebrew-English. In Is. xxxiv. 6. we have an hyperbaton expressed thus in our translation. The sword of the LORD is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams. Would it not strike the English reader, if the hyperbaton was neglected, and the words restored to their natural order?

The sword of JEHOVAH is glutted with blood,
With the blood of lambs and of goats:
It is pampered with fat,
With the fat of the kidneys of rams.

An hyperbaton of clauses occurs in Is. xv. 3. Might it not be thus expressed?

In her streets they gird themselves with sackcloth:
On her house tops every one howleth,
And to her public places cometh down weeping.

We may complain as long as we please, that our Scriptures are not read: but if we will not remove transpositions, incoherences, and inconsistencies out of the way of the reader, the fault is the translator's.

P A R T X.

The last prophetic Words of Moses to the twelve Tribes of Israel.

Deut. XXXIII.

NOW this is the blessing, with which Moses, the man of God, blessed the sons of Israel, before his death, saying,

2 JEHOVAH came from Sinai,
And arose upon them from Seir;
He shone forth from mount Paran,
And marched with *his* ten thousands from Kadesh.

Fire from his right hand was a signal to them:

3 Doubtless he loved his people.

All his saints were in his hand,
They prostrated themselves at his feet,
And received from his words,

4 The law which Moses gave them.

He is the inheritance of the congregation of Jacob,

5 And was king over Israel,
When the heads of the people were assembled,
Together with the tribes of Israel.

6 Of REUBEN and of SIMEON he said,

Let REUBEN live, and not die;
And let not SIMEON be few in number.

7 And of JUDAH he said,

*In the day of battle, O JEHOVAH, hear the voice of JUDAH,
And bring him back in safety to his people.*

Let

Let his hands decide *the contest* in his favour,
And be Thou his protection from his enemies.

8 And of LEVI he said,

Let thy Thummim and thy Urim
Be with thy favoured One,
Whom thou didst prove at Massah,
And contend with at the waters of Meribah.

9 The Levites said of their father
And of their mother, We respect them not:
They owned not their brethren,
Nor regarded their children,
While they were observing thy word,
And fulfilling thy covenant.

10 They shall teach Jacob thy judgments,
And Israel thy law:
They shall offer incense in thy presence,
And whole burnt sacrifices on thine altar.

11 Bless, O JEHOVAH, their substance,
And accept the ministration of their hands.
Strike through the loins of those who rise up against them,
And of those who hate them, that they rise not up again.

12 And of BENJAMIN he said,

The beloved of JEHOVAH shall dwell in safety:
The Lord shall cover him all day long;
And He shall dwell within his borders.

13 And of JOSEPH he said,

His land shall be enriched with the blessing of JEHOVAH;
With :

With the precious things of the heaven and of the dew,
And with the springs which lie beneath;

14 With the precious things produced by the sun,
And with the precious things put forth by the moon;

15 With the choice things of the eternal mountains,
With the precious things of the everlasting hills,

16 And with the precious things of the earth and its plenty.

And may the favour of Him who dwelt in the bush
Descend upon the head of JOSEPH,
Upon the crown of him, who was distinguished above his brethren!

17 He hath the majesty of the firstling of the ox,
And his horns are like the horns of the oryx:
With these he shall push the peoples
Together to the ends of the land.

Such are the ten thousands of EPHRAIM,
And such the thousands of MANASSEH.

18 And of ZEBULUN *and of ISSACHAR* he said,

Rejoice, O ZEBULUN, in thy traffick abroad;
And thou, ISSACHAR, in thy tillage at home.

19 They shall invite the people to the mountain of JEHOVAH,
And there shall they offer sacrifices of righteousness;
Because they shall suck the abundance of the seas,
And the treasures which are hid in the sand.

20 And of GAD he said,

Blessed be He who giveth GAD a large inheritance!
He shall lie down as the lions, and shall tear
The arm with the crown of the head.

21 He

21 He hath provided a principal part for himself ; for there
Was he settled in *his* portion by the Lawgiver.

But he shall march with the heads of the people,
To execute with Israel the justice
Of JEHOVAH, and his judgements.

22 And of DAN he said,

DAN is like a lion's whelp,
Leaping *on his prey* from Bashan.

23 And of NAPHTALI he said,

O NAPHTALI, who art satisfied with the favour,
And filled with the blessing of JEHOVAH,
Do thou possess the west and the south.

24 And of ASHER he said,

ASHER shall be blessed with children,
And acceptable to his brethren.

He shall dip his foot in oil ;

25 Under his shoes shall be iron and brass ;
And his strength shall be *durable* as his days.

26 There is no god like the God of Israel,
Who rideth on the heavens for thy protection,
And on the clouds for thy advancement.

27 The eternal God is thy refuge,
And his everlasting arms thy support.

He will drive out the enemy before thee,
And will say, Destroy them :

28 Then shall Israel dwell in safety by himself.

The wells of Jacob shall be on a land of corn and wine,
And his heavens shall drop down dew.

- 29 Happy art thou, O Israel! What nation is like to thee,
O people saved by JEHOVAH,
Who is a shield for thy protection,
And a sword for thy advancement?

Thine enemies shall tamely submit to thee,
And thou shalt tread on their fertile hills.

NOTES CRITICAL AND EXPLANATORY.

Per. 1—6. Moses introduces his blessing of the twelve tribes with a description of Jehovah, as the Leader of the ten thousands of Israel, marching at their head in a pillar of a cloud by day and of fire by night, per. 2; as their Lawgiver, per. 3; and as their Inheritance and King, per. 4, 5.

Per. 2.) The four places mentioned in this period, were four noted stations of the Israelites in the wilderness, where Jehovah resided among them. At the first they received the Law, from the last they set forward to take possession of the land of Canaan.

Ibid. Ten thousands) *The ten thousands of Israel*. When the ark set forwards Moses said,

Arise, JEHOVAH, and let thine enemies be scattered;
Let them also that hate thee flee before thee.

And when it rested he said,

Return, O JEHOVAH, to the ten thousands of thousands of Israel.

Ibid. Kadesh) So the Hebrew text reads, and so the LXX translated 2000 years ago. What has obscured this passage for ages is, that the same preposition, which is prefixed to the other three places, and which ought to have been prefixed to *this*, has by a blunder of the transcribers been prefixed to the word before it, where, if that be its true place, the verse ought to be rendered,

He marched from the ten thousands of Kadesh,

than which nothing can be more absurd. Two passages in Proverbs have been obscured by the prepositions being prefixed to the wrong word. The first is xvi. 4, which ought to run thus

JEHOVAH hath made all things to answer each other;
Even the day of calamity for the wicked man.

The

The other xxxvii. 21.

As silver is tried by the fining pot, and gold by the furnace;
So is a man by the mouth of him that praiseth him.

Ibid. Fire from his right hand) The sense seems to be: Fire proceeding from the right hand of the cloud of glory was a signal to the Israelites, when to strike their tents and march forwards, and when to pitch them again. Habakuk speaks of this iii. 5.

He had beams of light issuing from his hand.

Per. 3. At his feet) Unnecessary change of person obscures many a passage in Scripture. The transcribers have changed the affix *vau*, *his*, into *caph* final *thy*, which indeed are two similar letters, no less than three times in this period. What goes before runs in the third person, not in the second. — In Hab. ii. 1. the transcribers, by changing the third person of a verb into the first, have entirely perverted the sense of it. See our translation. In the six periods preceding, the prophet had been expostulating with Jehovah, about his design of delivering up his people into the hands of the heathen. In this he says, I will take my stand on my observatory, and place myself on my watch-tower; and I will look out to see, what he will say to me, and what he will reply to my expostulation. Then Jehovah answered and said — This is plain good sense. The Syr. and Chald. retain the third person of the verb.

Ibid. And received) The copulative and plural termination have been dropped. The Sam. text retains them, and so the Chald. version. — From his words. God is expressly said to have spoken the ten commandments, that is, by the ministry of angels.

Per. 4. Moses gave them) Moses speaks here of himself in the third person, as Jacob does in the blessing of Joseph, Gen. xlix. 25. *lamo*, *them*, has been changed into *lanu*, *us*, by the transcribers more than once.

Ibid. He is the inheritance, &c.) It appears by this division of the period, which was suggested by nothing but the metre, that Jehovah, not the law, was the inheritance of Jacob; and that Jehovah, not Moses, was king over Israel. Moses is mentioned incidentally, as the instrument by which the law was delivered, not to tell us that he was king, which he certainly was not.

Per. 6. Of Reuben, &c.) The Blessing of each tribe has a Title prefixed to it except this. This doubtless had one, but it has been dropped. The titles are expressed all alike. This will enable us to recover the true reading of the title of Judah's tribe.

Ibid. Let not Simeon) The name of this tribe, which is absolutely necessary to make up the number of the tribes twelve, has been dropped. A remarkable instance of the carelessness of transcribers. Had not the LXX found it here in their copy, though we might have observed the want of it, we should not have known where to have placed it. See period the 18th, where two tribes are united in one blessing, as here. — This blessing was peculiarly suitable to these two tribes, as the former had lost 3000 and the latter upwards of 30000 in the wilderness.

Per. 7. Decide the contest) The verse wants a syllable. The LXX read *jeribu* in the fut. of *bipbil* plur. from *rub*, to fight, contend, decide a contest. — The army of Israel consisted of four camps, each containing three tribes. The standard of the first was carried by Judah, of the second by Reuben, of the third by Ephraim, of the fourth by Dan. Judah took the lead in the armies of Israel. As they were now about to enter on the scene of action, Moses offers up his prayer for them.

Per. 9. Levites) The verb is in the *singular*; but as it is used *collectively* of the whole body of Levites, I translate it as if it was plural: and Moses before he comes to the end of the period uses the *plural*.

Per. 10. Thy covenant) Jehovah's covenant with Israel was, that they should serve him and no other god. When therefore they made a golden calf and worshipped it, they broke this covenant. To punish this breach of covenant Moses called out, Who is on Jehovah's side? And when the Levites presented themselves, he ordered them to execute vengeance upon the offenders with impartiality. It is this act of impartial justice which Moses is here pleading in their favour.

Per. 12. Within his borders) Some part of the temple, or at least of Jerusalem wherein the temple was built, seems to have been situated within the territories of Benjamin. — These two tribes were so connected by situation, that one tribe followed the fortune of the other through the whole duration of the state, or rather Benjamin was at last swallowed up in Judah. — The first *yalav* seems to be redundant: The LXX and Syr. do not acknowledge it.

Per. 13. With the blessing) The LXX and Vulg. read *mibbircat*: And what is remarkable, the first word of the seven following verses have the same preposition prefixed to it. I supply before it, *shall be enriched*, in the same manner as I supply before the same preposition, *partake of*, Gen. xxvii. 39.

Per. 17. He hath the majesty, &c.) The two tribes of Ephraim and Manasseh, which sprung from Joseph, were numerous, powerful, and warlike. When the ten tribes revolted from the house of David, Ephraim took the lead, and became the head of the kingdom of Israel; and in the prophets is frequently put for *Israel*. — By *the people* are meant the seven nations of Canaan.

Per. 18. In thy traffick abroad) This is rather an explanation, than a translation. But where the commentators are agreed in the sense, may not such a liberty be taken for the sake of the English reader? For my part, I hope to see the Scriptures translated so intelligibly, that he that runs may read.

Per. 19. The mountain of Jehovah) The name *jahvoh* has been dropped. The mountain of Jehovah, on which the temple was to be built, was well known in these days from the transaction on mount Moriah, and from the proverbial saying, *On the mount, Jehovah will provide*. Gen. xxii. 14. Ex. xv. 17.

Ibid. The abundance of the seas) These two tribes were situated on the sea of Tiberias, and carried on large traffick upon it. And if Zebulun did not reach to the Mediterranean, it did to the borders of Sidon; and no doubt traded through Sidon.
The

The abundance brought in from these seas enabled them to offer numerous sacrifices at the temple in consequence of their gains. And their example provoked other tribes to do the same, those tribes especially through which they passed to Jerusalem.

Per. 20. He shall lie down) The LXX probably read *ἵαται*, which is used of the lion's lying down at his ease, after having devoured his prey.

Per. 21. He hath provided) See this transaction Num. xxxii.

Per. 25. Under) *ταῖς* seems to have been dropped, or is understood. A Sidonian Lady is mentioned in Homer as coming from a country abounding in brass. And both Zarephath and Sidon are denominated from fusing of metals.

Per. 26. There is no god, &c.) After such blessings conferred on the Israelites by the Spirit of God, well might Moses break out into the praises of God, and felicitate Israel on being selected to be his people.

Per. 27. Thy support) The pronoun affix of the second person has been dropped. And in the last period the transcribers have changed the affix of the second person into the third.

Per. 28. The wells) The singular number used collectively for the plural. In those countries, where they had only the former and latter rains, wells or fountains were the greatest blessings. Moses opposes the wells beneath to the dews of heaven from above.

Per. 29. Who) The metre requires *ὃς*, and *ὃς*, to be divided, the former part to be prefixed to one verse, and the latter to the other. And common sense requires the same.

P A R T XI.

The triumphal Song of Deborah, upon the Israelites having defeated the Forces of Jabin, King of Canaan, who had held them in subjection twenty Years. Judg. V.

- 1 **T**HEN sang Deborah, and Barak,
The son of Abinoam, on that day,
- 2 When they set Israel free, and [JEHOVAH.
The people willingly offered themselves, saying, Bless ye
- 3 HEAR, O ye kings, give ear, O ye princes;
I, even I will sing unto JEHOVAH;
I will sing praise to JEHOVAH, the God of Israel.
- 4 When thou, O JEHOVAH, wentest out of Seir,
When thou marchest from the land of Edom;
The earth trembled, the heavens also dropped,
Yea the clouds dropped down water.
- 5 The mountains flowed down at the presence
Of JEHOVAH, *as did* Sinai itself at the presence
Of JEHOVAH, the God of Israel.

6 In

C O M M E N T A R Y.

A song of triumph with which the prophetess Deborah was inspired, on the Israelites being delivered from Canaanitish slavery, and on the people's willingly offering themselves to battle. (Periods 1. and 2.)

The prophetess begins her song (Per. 3.) with summoning the attention of kings and princes, and declaring that the God Jehovah should be the object of her praise; and then by a sudden apostrophe (Per. 4. and 5.) addresses him, not as their present deliverer, but as the God who had formerly exerted his miraculous power to bring them into the promised land; leaving her hearers to collect that it was the same power which had now subdued the Canaanites, that at first expelled them; the same goodness which had now restored them to the free enjoyment of their land, that at first put them in possession of it.

After

- 6 In the days of Shamgar, the son of Anath,
In the days of Jael, the high-ways were unfrequented,
And those who travelled the roads,
Travelled round about through bye-paths.
- 7 The villages in Israel were uninhabited,
They were uninhabited, till I Deborah arose,
Until I arose a mother in Israel.
- 8 When they chose new gods,
Then was there war at the gates.
Was there a shield or a spear seen
Amongst forty thousand in Israel?
- 9 My heart *is set* upon the governors of Israel,
Who freely offered themselves amongst the people.
- 10 Bless JEHOVAH, ye that ride on streaked asses,
Ye that sit on the seat of judgement;
And ye that travel the road, publish his praise.
- 11 Where the noise of archers was heard at the watering-places,
There let them celebrate the righteous acts of JEHOVAH,
The righteous acts of JEHOVAH towards his villages in Israel.
Then the people of JEHOVAH came down to the gates.

12 Awake,

C O M M E N T A R Y.

After this address to Jehovah, the prophets, in order to give the Israelites a just sense of their deliverance, and excite them to greater thankfulness, represents (Per. 6, 7, 8.) the miseries to which the Canaanites had reduced them by twenty years' oppression; their roads deserted; their villages depopulated; their cities blocked up; their country overrun with the enemies' soldiery; themselves disarmed and dispirited, helpless and hopeless, till it pleased God to look down upon them with compassion, and to raise up Deborah for their deliverer.

Having represented the deplorable condition they were in before the victory, the prophets, after expressing her satisfaction (Per. 9.) in the governors and people for coming readily to her assistance, calls upon *them* severally (Per. 10. and 11.) to give the tribute of their praise to Jehovah the author of their deliverance; upon *herself* (Per. 12.) to stir up her prophetic gift and utter a song; and upon *Barak* to take upon him the conqueror, and lead his captives in triumph.

- 12 Awake, awake, Deborah;
Awake, awake, utter a song.
Arise Barak, and lead thy captives
Captive, thou son of Abinoam.
- 13 Then the people that remained came down after the nobles,
JEHOVAH's people came down after me against the mighty.
- 14 Out of Ephraim came down those who were planted in Amalek,
After thee, O Benjamin, amongst thy people.
Out of Machir came down governors,
And out of Zebulun those that rule with the sceptre.
- 15 The princes of Issachar were numbered
Along with Deborah and Barak,
When Barak was sent on foot into the valley.
In the divisions of Reuben were great deliberations of heart.
- 16 Why sleepest thou still amongst the folds,
To hear the bleatings of the flocks?
- 17 Why did Gilead abide beyond Jordan?
And Dan remain amongst the ships?
Why did Asher sit still among sea-ports
And abide in his havens?

18 Ze-

COM M E N T A R Y.

The prophets, having directed their praises to the *Author* of their deliverance, proceeds (Per. 13, 14, and 15.) to speak with commendation of the *instruments* of it, and gives us the muster of those tribes which freely offered themselves to battle. She assigns the first place to the tribe of *Benjamin*, the second to those of her own tribe who were settled in *Amalek*, the third to *Manasseh* beyond Jordan, the fourth to the tribe of *Zebulun*, and the last to the tribe of *Issachar*.

Having mentioned with honour the tribes that willingly offered themselves, She comes (Per. 16, 17.) to expostulate with those, who, when summoned to the assistance of their brethren, shamefully refused to arm in the common cause. The two first She upbraids for this behaviour are *Reuben* and *Gad*, who were more solicitous about their cattle than their brethren. The two next are *Dan* and *Asher*, who were as meanly intent upon their commerce.

The

- 18 Zebulun and Naphtali were the people that exposed
Their lives to death on the high-places of the field.
- 19 The kings came and fought,
Then fought the kings of Canaan
In Taanach, by the waters of Megiddo,
For lucre of money which they carried not off.
- 20 The stars fought from heaven,
They fought from their orbits against Sifera.
- 21 The river Kishon swept them away,
That ancient river, the river Kishon.
O my soul, thou hast trodden down their strength!
- 22 Then were the hoofs of the horses broken
By the scampering, the scampering away of their strong ones.
- 23 Curse ye Meroz, saith the angel of JEHOVAH,
Curse ye bitterly the inhabitants thereof;
Because they came not to the help of JEHOVAH,
To the help of JEHOVAH against the mighty.
- 24 Bless ye Jael, the wife of Heber
The Kenite, above women;
Let her be blessed above women in the tent.

25 He

C O M M E N T A R Y.

The prophets having told us which of the tribes came down to battle, acquaints us next (Per. 18.) with the gallant behaviour of those two, which by the order of God charged the enemy from mount Tabor; they exposed their lives unto death. The confederate kings of Canaan too She tells us (Per. 19.) fought bravely, though for plunder and pay: but all was in vain. For God armed the very elements against them; and even Kishon swelled to sweep them away; they were routed (Per. 20, 21, and 22.) and fled.

After having acquainted us with the success of the Israelites in the overthrow of their enemies, the prophet pronounces (Per. 23.) a curse upon the Merozites, in terror to future delinquents, for not coming to the help of their brethren, when they lived almost upon the spot where the battle was fought. On the other hand, She bestows (Per. 24.) the highest encomiums on Heber's wife, who, though only a
H fojourner

- 25 He asked water, she gave him milk,
She brought him butter-milk in a princely bowl.
- 26 She put her left hand to the nail,
And her right hand to the workman's hammer:
And she smote Sisera, she smote through his head;
She wounded, and pierced through his temples.
- 27 At her feet he laid himself down, he lay down to rest;
At her feet he laid himself down, he fell:
Where he laid himself down, there he fell dead.
- 28 The mother of Sisera looked out of her window,
And cried aloud through the lattice:

Why are his chariots so long in coming?
Wherefore delay the wheels of his chariots?
- 29 Her wise princesses answered her,
Yea, she returned answer to herself;
- 30 Have they not found and divided the spoil?
To every brave-man a damsel or two?

To Sisera a spoil of divers colours,
A spoil of divers colours of needle-work, [the spoil?
Of needle-work on both sides, for the neck of him that taketh

31 So

C O M M E N T A R Y.

sojourner in Israel, had done them most signal service in taking off Sisera their most inveterate enemy.

And then to give her song the finishing grace of triumph, She exhibits in a fine piece of imagery (Per. 25, 26, and 27.) the whole process of that general's inglorious fall. But as if at a loss to pour disgrace enough upon him, She at last (Per. 28, 29, and 30.) tauntingly introduces his mother, confidently expecting her son's victorious return, and ostentatiously reckoning on his spoil.

And then (Per. the last) She concludes her song, as she begun it, with a sudden apostrophe to the God Jehovah; praying that all his enemies may perish, as did Jabin and Sisera at the brook of Kishon: but that those, who love him, may like the rising sun go on from strength to strength, till they arrive at the highest pitch of glory.

31 So let thine enemies perish,
 O JEHOVAH: but let those that love thee
 Be as the sun, when he goeth forth in his strength!

NOTES CRITICAL AND EXPLANATORY.

Per. 1, and 2.) The first period contains only a remark, that this song was sung on the day of victory (see ch. iv. 23.) and that Deborah and Barak presided at it. The word *saying* is transposed, only to avoid a parenthesis. The second period contains the title and occasion of it. The song plainly begins at period the third.

Per. 3. Hear, O ye kings, &c.) It is generally supposed, that the prophetess summons the attention of the kings of Canaan, to take warning from Jabin's fate. But perhaps she only addresses herself to the heads of tribes and commanders, of whom she speaks as magnificently below. See per. 9, 10, 13, 14, and 15.

Ibid. JEHOVAH) It seems better to retain the original word, than to translate it LORD. First, because it is the peculiar and incommunicable name of God. Secondly, because, being his tutelar name too, the propriety of it is more observable, when opposed to the gods of the heathen, as it frequently is. And thirdly, because the Hebrews having another word which properly signifies what our word *Lord* does, and is so translated, the common reader is apt to confound them.

Per. 4, and 5.) The history, to which the prophetess refers in this apostrophe, is that of God's leading his people Israel from mount Seir in Edom, to give them possession of the land of Sihon king of the Amorites, and of Og the king of Bashan; when he condescended, as their king and general, to march before them in a pillar of a cloud by day and of fire by night, leading them against the enemy, and fighting their battles for them. See Num. xxi. and Deut. ii.

Per. 4. The earth trembled, &c.) As Deborah gives us a description of the commotion nature was in at the march of Jehovah, to put his people in possession of the promised land: so Habakuk (ch. iii. 6.) has left us a description of that land's reception of him, at his first entrance into it. Isaiah seems to have had his eye upon this description of Deborah (ch. lxiv. 1, 2, and 3.) and David has adopted it almost word for word (Ps. lxviii. 8, and 9.)

Per. 5. As did) I supply these words, because there was an interval of thirty-eight years, between God's giving the Law from mount Sinai and the history which the prophetess refers to.

Per. 6. In the days of Jael) The person here mentioned is generally taken to be Jael, the wife of Heber. But the phrase *In the days* of Jael implies time past, and supposes that this Jael was dead as well as Shamgar. Besides, what honour could redound to the prophetess from such a comparison? Is it worthy of a boast, that she who was Judge in Israel had done more in delivering them from their enemies than Heber's wife, who was only a sojourner in Israel, and whose husband was at peace with

with the enemy? The Jael then here mentioned seems to have been a prophetess, raised up before Deborah to judge Israel; but who died without delivering them. If this was the case, Deborah might have reason to boast, that She had done more in delivering Israel, than the two Judges who lived before her. It is true indeed the name of this prophetess is not mentioned elsewhere; but neither are any of the transactions of the time, in which she is supposed to have lived, recorded; nor is Shamgar's name mentioned more than once, (ch. iii. 31.) and then principally on account of that single exploit, of slaying six hundred Philistines with an ox-goad.

Per. 7. A mother in Israel) As every deliverer of his country is called the *father* of it; so Deborah calls herself the *mother* of Israel.

Per. 8. When they chose new gods, &c.) Idolatry was the fatal source of all the calamities of Israel. When they forsook God, God forsook them, and sold them into the hands of their enemies, who oppressed them and shut them up in their cities.

Ibid. Was there a shield or a spear, &c.) It is probable that Jabin, to prevent the Israelites from regaining their liberty, had disarmed them; as the Philistines did afterwards in the days of Saul, when they obliged every man to come down to them to sharpen his instruments of husbandry. See 1 Sam. XIII. 19, and 20.—In the present text these two words have been disjoined by the transcribers, as the copulative *vau*, or, evidently shews. But it is not unusual in Scripture to find words misplaced. Here indeed it is a matter of no consequence: but since the construction in Hebrew depends greatly on the position of the words, it may sometimes create a considerable difficulty. See how the misplacing a single word has perplexed Job IV. 6. The meaning of every word in this passage is obvious; and yet a clear sense of the whole cannot be obtained from the present order of the words. Restore but one word to its proper place and read the period thus,

halo jir'atica cislataca?
vetom deratica tikvateca?

Is not thy piety thy confidence?
And the uprightness of thy ways thy expectation?

then the two members of the period will be equivalent, the *vau*, and, will connect them, the structure be natural, and the sense plain. And indeed this order of the words only will afford a sense suitable to the place. The Question debated in this book between Job and his friends, is evidently this, Whether Job could be so severely afflicted by God, as he was, and yet be innocent? Eliphaz, who begins the controversy, gives Job the affirmative side of the Question, while he and his two friends maintain the negative. The five first periods of his speech are taken up in preparing Job for the severe treatment of him, which this side of the Question would oblige them to. In this sixth period he assigns Job his side of the Question, by asking of him, Whether his piety was not his confidence, and the uprightness of his ways his expectation? that is, Whether he did not plead, that *these* ought to have exempted him from suffering? And upon Job's tacitly accepting this plea, he sets himself (Per. 7, &c.) to invalidate it, by attempting to shew, that Job could not be that pious upright man he pretended to be; because it was not agreeable to the divine proceedings to inflict sufferings on the innocent, but on the wicked: And that

that therefore he must have been a great sinner; because he was a great sufferer, Thus it is that Eliphaz begins his reply to Job's plea in per. 7, &c.

Recollect, I pray, who that was innocent ever perished?
Or where were the righteous cut off?

Just as I have observed, those that plow iniquity,
And sow wickedness, reap the same.

By the blast of God they perish,
And by the breath of his nostrils they are consumed.

Job had suffered in the manner described in this last period; and therefore, he would insinuate, must have been the wicked man described in the period foregoing.

Per. 10. On streaked asses) The common ass in Judea was of a red colour. That used by persons of distinction, which is here specified, was red variously intermixed with white. I translate it *streaked*, because I could not think of a more proper word. A beautiful skin of this kind I have seen, which was brought from the East.

Ibid. Publish his praise) The Masorets have destroyed the elegance of this period, by throwing the two words, which ought to begin it, to the foregoing period. Publish, or as Schultens interprets the word, *expatiate in, his praise* in this line, is plainly equivalent to *Bless ye* in the first line.

Per. 11. Where the noise of archers was heard) Or, INSTEAD OF THE NOISE OF archers. Distressing the Israelites at their watering places, was distressing them in a very tender point; because cattle was their principal support. Those therefore who had the care of the cattle, as well as the princes, judges and travellers of the road, are called upon to praise Jehovah for his deliverance.

Ibid. lin. 3. Of Jehovah) The verse is too short, and the sense imperfect. It is easy for one acquainted with the elegant repetitions of the Hebrews to see that *jah*, which renders both sense and verse compleat, is the syllable dropped. It might have been omitted after the first *righteous acts*, but cannot after the second. See a repetition in Ps. cxxii. 4. where Jehovah is expressed only in the second place, *the tribes, the tribes of Jehovah*. See per. 17. below, where it is expressed, as it should be here, both in the first and second, *to the help of Jehovah, to the help of Jehovah against the mighty*.

Ibid. l. 4. Then the people came down to the gates) That is, to offer themselves to battle. The prophetess is so delighted with the governors and people for coming readily to her assistance, that she mentions it again and again.—When the summons to battle was sent throughout Israel, the places of rendezvous where they presented themselves, seem to have been the *gates* of the several cities.

Per. 12. Awake, &c.) One cannot help observing the decorum, with which the prophetess here speaks of herself. Though she went along with Barak to levy his forces, accompanied him to the field of battle, and gave him the word of command when to charge the enemy (ch. iv. 9, 10, and 14.) yet suitably to her sex and her office,

office, she contents herself with uttering the triumphal Song, while she decrees to him the glory of the victory, and the honour of the triumph.

Per. 13. The people that remained) Or, *the remnant*, namely, those that had survived the oppression of the Canaanites.—The Masorets have divided this period ill, and pointed the verb wrong. The commentators following them implicitly, have never been able to make sense or construction of this period and the next. Divide but the period as the metre directs, and as the Vatican copy of the LXX divides it, and read the verb with the same points they read it; then the construction will be regular, and we shall be furnished with a verb to furnish the next period withal.—But I am persuaded that the verb, in the last member of this period is out of its place, and properly belongs to the next period: because, first, the Hebrews are not used to express the same verb twice in the same period, but leave it the second time to be understood. See per. 14. Secondly, the sense is incomplete without it in the next period, but not so in the last member of this. And thirdly, if it be restored, then this and the two next periods will each have their verbs, and be each constructed alike.—That it is not unusual for transcribers to take in a word from the line below or the line above. See an instance. See a remarkable instance or two below in per. 14, and 27.—The two members of this period, as I have divided them, are equivalent. And this manner of writing being much used by the Hebrews in the poetical Scriptures, is another argument that the division is just.

Per. 14. Who were planted in Amalek) Or, *whose root was in Amalek*, after being understood. None of the commentators have been able to tell us, what is the meaning of these words. Most of them take *Amalek* here, to be the name of a people, whereas it is the name of a place in the tribe of Ephraim; and so the LXX understood it. But those who take it for the name of a place, not knowing what verb to supply, are still at a loss what to make of these words. The psalmist speaking of the expulsion of the Canaanites, and the settlement of the Israelites in their land, explains this, telling us, Ps. XLIV. 2. they were *planted* in the land of Canaan. And in Ps. LXXX. the heathen are said to have been cast out; but the Israelites, represented under the figure of a vine, are said to have been *planted*, to have *taken root*, and to have flourished in the land of Canaan. *Those then who were planted in Amalek*, must mean the people, who were settled by Joshua in the hill called by that name. See Judg. XII. 15.—The prophetess seems to give this people (who were of the tribe of Ephraim) and the tribe of Benjamin, the precedence in her muster: because she administered justice upon their confines; (ch. IV. 5.) and they might probably engage more readily out of regard to her.

Ibid. Rule with the sceptre) Or, *lead with the sceptre*; the sceptre being the ensign of command. These were the same as Homer's *σκηπτέροι*. Thus the verb ought to be rendered Judg. IV. 6. Go, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun, and *lead* them to mount Tabor; and I will *lead* to thee, unto the river Kishon, Sisera the captain of Jabin's army with his chariots and his forces, and I will deliver him into thine hand.—One would think that the impropriety of *penmen* coming down to a battle, would have led the commentators to suspect that something was wrong in the text, especially as they were obliged to mistranslate a word: for *jebet* nowhere signifies a *pen* throughout the Scriptures, the proper word for it being *yet*. The metre shews infallibly, that this period ought to end with *jebet*, which signifies here, as the LXX translate it, a *sceptre*;

sceptre; and that *soper, writer*, ought to begin the next period; where it appears to be the former part of a word carelessly split in two, the latter part of which is joined to the word following. If the two parts be joined together, and the word thrown to the next period, as the metre directs, it will become a verb plural signifying, *they were numbered*, which both sense and construction require. — Here again the two members of the period will be equivalent. See Gen. XLIX. 10. where *šbet*, *sceptre*, in the latter part of the period, is equivalent to *mešokek*, *ruler's staff* or *governor*, in the former, as it is here.

Per. 15. And Barak) The present text has *and Issachar*. But this word suits neither with sense nor metre: The LXX read in their copy *and Barak*, which suits with both. The sense requires this reading: it being natural for Deborah, when she was about to say with whom the princes of Issachar were mustered, to join the General with herself. But what sense is there in saying, *the princes of Issachar were numbered with Deborah and Issachar*?

Ibid. When Barak was sent on foot into the valley) Or perhaps, *When Barak was sent into the valley with his foot*. But which ever way it be translated, they were sent down from mount Tabor *on foot*, to attack Sisera with his nine hundred armed chariots; in order to shew the battle is Jehovah's, and that he saveth not by horse or by chariot. — For *ci, when*, the present text has *cen, so*. But this particle makes no sense of the passage. This mistake has been made more than once by the transcribers on account of the similarity of the final letters. If the reader will be pleased to consult my translation of the LIII. ch. of Isaiah, he will see two of these mistakes pointed out. — Whoever will look over what the commentators have said on the four last periods, will, I think, need nothing more to convince him — that all attempts to explain Scripture-difficulties are vain, till the Masoretical text be revised, and restored, as far as may be, to its pristine purity — And that Bp. Hare's metre, which seldom fails to point out where it is corrupted, and generally suggests the method of restoring it, cannot but be the true metre.

Ibid. In the divisions of Reuben were great deliberations of heart) That is, whether they should obey the summons sent them, to fight for Israel against Jabin. — At the end of the next period we have a various reading of this line, and for that reason I have left it untranslated. However, it retains the true reading of one word, namely, of *šikr*, *searchings*, or *deliberations* of heart, as the LXX read it in both places.

Per. 17. Why did Gilead, &c.) Gilead was divided between the children of Machir and the tribe of Gad. Josh. XIII. The children of Machir came down to the battle, per. 14. And therefore the tribe of Gad can only be meant here. So that, if it was not originally written Gad, it might have been substituted in the translation for Gilead. — The same spirit seems to have possessed the Reubenites and Gadites now, as when they were first about to enter the promised land. They were then so intent upon their cattle, as to be willing to sit down on the other side Jordan, and leave their brethren to get possession of Canaan, as well as they could. For which reason Moses expostulated with them, and left it in charge with Eleazar, Joshua, and the Heads of the tribes, that if they deserted their brethren, their inheritance on the other side Jordan should be taken away from them, and another assigned them in the land of Canaan. See Numb. XXXII.

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Ibid.

Ibid. Why did Asher, &c.) Dan and Asher were too intent upon their mercantile affairs, to come to the help of their brethren. These tribes did not lye on the Mediterranean; but they bordered upon the countries that did, and might trade through them upon it. — *Lammah*, *why*, which ought to begin this period, has been faultily transcribed into the verse above it.

Per. 18. Zebulun, &c.) Zebulun and Naphtali were the two tribes, out of which Barak by the order of God (ch. iv. 6.) drew ten thousand men; who charged the enemy from mount Tabor, were forwardest in exposing themselves to danger, and did most execution on the enemy.

Per. 19. For lucre of money, which they carried not off) The prophets uses the figure *meiôsis*, by which more is intended than expressed. Her meaning is, that the kings of Canaan were so far from carrying off the booty they came for, that they did not even escape with their lives. If the reader will turn to per. 30. and see how sarcastically the prophets makes the Israelitish spoil engage the attention of Sisera's mother, he may possibly think with me, that she meant this as a fling at the kings of Canaan for their *lucrative* views in fighting against Israel. The Israelites came to the help of their brethren *voluntarily*; but the kings of Canaan to the help of Jabin for *lucre's* sake, namely, to enrich themselves with the spoil. The Vulgate gives the words the same turn, *Et tamen nihil tulere prædantes*.

Per. 20. The stars fought, &c.) The sacred historian tells us, (ch. iv. 14, and 15.) that Jehovah marched out before Barak, and that he *discomfited* the enemy; but does not say how. In some way, no doubt, that was supernatural; probably by the ministry of angels (called here poetically *stars*. See Job xxxviii. 7.) who, as they *excel in strength and do his pleasure*, might be employed in giving the elements such a force and direction, that they should fight Jehovah's battle. They might point the lightning against them, cast down hail stones from heaven upon them, or wing the shower with a stormy wind. The psalmist intimates that they were sometimes employed in such services.

He maketh his angels winds,
And his ministers a flaming fire.

The sacred historian does not say, that this battle was attended with a storm; but neither does he say any thing to the contrary. This was evidently the case in some other engagements, where Jehovah is said to have *discomfited* the enemy. (Compare Josh. x. 10, and 11. 1 Sam. vii. 10. Ps. xviii. 14. cxliv. 6.) In the poetical scriptures thunder and lightning are represented as the artillery of heaven. Habakuk, speaking of the defeat of the confederate kings of Canaan by Joshua, where no mention is made of thunder and lightning in the history, thus addresses Jehovah (ch. iii. 11.)

The sun and moon stood still in their habitation:
By their light, thine arrows went abroad,
And by their shining, thy glittering spear.

Josephus says, a violent storm fell during this engagement, which the wind drove in the faces of the Canaanites, (Antiq. Jud. lib. 10. c. 6.) and which, no doubt, was accompanied with thunder and lightning, to discomfit the enemy. And a circumstance

cumstance in the song argues him not unworthy of credit, namely, the swell of the river Kishon to sweep them away. And indeed this seems to have been the design of God in drawing Sisera with his forces to engage Barak at this river (ch. iv. 7.) — Here again the metre shews, that little regard is to be paid to the Masoretical division of the period.

Per. 22. By the scampering) The original word signifies the violent beating of the hoof against the ground, when the horse is upon full speed. I translate it *scampering away*; because it appears from the history (ch. iv. 16.) that the Canaanites fled with the utmost precipitation. It is used but once more in Scripture; (Nahum iii. 2.) where, from the words it is joined with, and the subject the prophet is upon, it must mean *the clattering* of the horse on full speed, either advancing to the siege of Nineveh, or pursuing the Ninevites flying before them. The prophet denouncing God's judgment for their treachery and cruelty in making a prey of the innocent, tells them that they should themselves be given up for a prey to the Chaldeans, whose army God would send against them; and that then they should hear *the noise of the charioteer's whip, the noise of the rattling wheels, the clattering horse, and bounding chariot.*

Per. 24. Bless ye) The metre requires the verb to be read in the second person plural in *pihel*.

Ibid. Above women in the tent) That is, above all women that dwell in tents. The Kenites lived not in houses, but in tents; as did the Patriarchs of old, and as some of the Arabs do this day.

Per. 25. Butter-milk) This is remarkable for quenching the thirst. See Harmer's Observations.

Ibid. In a princely bowl) A bowl in which the hospitable Heber entertained his noble guests. — All translators reject the Masoretical punctuation of the first verb of this period; and the metre shews, that they reject it with justice.

Per. 27. At her feet he laid himself down, &c.) The sacred historian acquaints us (ch. iv. 18.) that as soon as Sisera was safe escaped to Jael's tent, being fatigued and weary, he laid himself down to rest; and that when he was fast asleep, Jael went softly unto him (per. 21.) and slew him. This is what the prophets refers to: and all she means to say in this period, when stripped of its poetical dress, is that Sisera laid himself down with design to sleep: but that, happily for Israel, he had contrary to his expectation slept his last. — In the present text it runs, *He laid himself down, he fell, he lay down to rest.* But as *napal, he fell*, perverts the sense, and spoils the turn of the passage, who does not see that it has been carelessly taken into this line from the line below? The sense of the last verse of the period plainly evinces this which I have given, to be the turn and sense of the two first verses.

Ibid. Dead) Or *despoiled*, that is, of life. The prophets in this word alludes to the design of Sisera in fighting against Israel. He thought of nothing less, than destroying them, and loading himself home with the spoil: but behold, was himself *despoiled* of life by the hand of a woman.

Per. 25 — 28.) This triumph of the prophets over Sisera, is extremely natural and beautiful; and shews in a strong light, her love for her country, or rather, the affection of this mother of Israel for her children. To see how she lays hold of every circumstance of the transaction, and with what joy she repeats it, one would think that all the enemies of Israel had perished in this one man.

Per. 28. Why are his chariots) The plural termination of the verb and substantive has been dropped, as appears from the metre and structure of the period. The two members of it are equivalent. If then the last runs in the plural, the first should do so too. The Syr. and Arab. render them plurally. I have omitted some remarks of this kind.

Per. 30. Have they not found, &c.) The prophetess represents Sisera's mother as taking it for granted, that her son had gotten the victory; but was detained in searching for the spoil which the Israelites had secreted; and in distributing it, when found, among his soldiers. Quere, whether instead of *rošgeber* we should not put *ij geburah? ij milkamah* is a warrior.

Ibid. A spoil of divers colours of needle-work) Embroidery and rich drefs were reckoned the most valuable part of the spoil. It was probably the beauty and richness of the Babylonish garment, that first tempted Achan, or rather Achor, to secrete the spoil which cost him his life. From the high value put upon this part of the spoil it is, that David (2 Sam. i. 24.) invites the daughters of Israel to lament the death of Saul: because in him they had lost a brave General, who brought them home the rich spoil of the enemy to drefs and adorn them.

Ibid. For the neck, &c.) Our translators own the present reading to be faulty: for they render the latter of these words in the plural, which in the Hebrew is singular. But the metre shews, that the former ought also to be read in the singular, as it is rendered in all the copies of the LXX. It is pretty plain too that *jod*, the plural termination of the former word, ought to be *vau*; and that it properly belongs to the first syllable of the latter: for thus it becomes the participle, which the sense requires. In the preceding period the mother provided for the soldiery; in this, as was natural, she provides for her son; so it is probable, she would end it with her son, that is, in the singular; as I have restored the reading.

Per. 28 — 31.) What could be better contrived to throw disgrace upon the son, than to introduce the mother on this occasion? And what attitude could be more suitable to the purpose for which she is introduced, than that in which the prophetess draws her? To what a pitch of joyful expectation is she raised? How confident of her son's success? How impatient for his return? How eager in disposing of his captives? And how delighted with the thoughts of the spoil? Scripture has this superiority over all other compositions, that if we can come at its true sense, it will bear to be examined; and the more we examine, the more we shall admire it.

Per. 31. So let thine enemies, &c.) The Apostrophe is a noble figure, when applied justly, as it always is by the sacred writers. After the prophetess had completed her description of Sisera's mother, with what gracefulness does this figure change her subject, with what grandeur and sublimity conclude her song! — The affix to the second verb should be in the second person — The same simile, under which

which the prophetess represents the lovers of Jehovah, as going on from glory to glory, till they arrive at its meridian height, Solomon (Prov. iv. 18, and 19.) applies to the life of the righteous

The path of the righteous is as the bright light, i. e. of the rising sun;
Shining brighter and brighter unto mid-day:

But the way of the wicked is as thick darkness;
They are not aware at what they shall stumble.

Where it is worthy of remark, that not only the metre, but the opposition between these two periods shews, that the *vau*, *but*, which is faultily prefixed to the former, ought to be prefixed to the latter period.

P A R T XII.

The Thanksgiving of Hannah on being delivered by the Birth of Samuel from the Reproaches which her Enemies cast upon her for her Barrenness. 1 Sam. II. 1—11.

1 **T**HEN Hannah gave thanks, saying,

My heart rejoiceth in JEHOVAH,
My horn is exalted by my God;
My mouth is opened in answer to mine enemies,
While I am rejoicing in thy deliverance.

2 There is no holy one like JEHOVAH,
And no rock like our God;
For there is no god beside Thee.

3 Talk no longer in an arrogant strain;
Let no hard speech come out of your mouth;
For JEHOVAH is a God of perfect knowledge,
And by Him the occasions *of it* are weighed.

4 The bows of the mighty are broken asunder;
While those who fell through weakness, are girded with strength:

5 They who were fed to the full, have let themselves out for bread;
While those who were pining, cease to hunger.
She who was barren hath borne seven;
While she who hath borne many is become barren.

6 JEHOVAH killeth, as well as maketh alive;
He sendeth down to the grave, and bringeth up.

7 JE-

- 7 JEHOVAH maketh poor, and maketh rich;
He reduceth low, and raiseth up:
- 8 He raiseth up the poor from the dust,
And lifteth up the needy from the dunghil;
To set him among princes,
To give him for inheritance a throne of glory:
For the pillars of the earth are JEHOVAH's,
And he hath set the world upon them.
- 9 He keepeth the feet of his saints:
But the wicked shall be silent in darkness;
For by strength shall no man prevail.
- 10 They who strive against JEHOVAH shall be dashed in pieces:
Out of the heavens shall he thunder upon them.
JEHOVAH shall judge the utmost parts of the earth:
He shall give strength to his king,
And exalt the horn of his anointed.

NOTES CRITICAL AND EXPLANATORY.

Per. 1. Gave thanks) I am persuaded that *teballel* was the original reading. Every one sees that this is not a prayer but a thanksgiving. However, if the present be the true reading; as *praise* is part of prayer in its general signification, I take the liberty to restrain the word to that sense in my translation.

Ibid. By my God) Thee LXX, Vulg. and no less than fourteen MSS. read *beelobai*, And thus it is in the parallel hymn.

My soul doth magnify the LORD,
And my spirit rejoiceth in GOD my Saviour.

Ibid. In thy deliverance) The birth of Samuel delivered her from the reproach of barrenness, and the insults consequent upon it.

Per. 2.) L. Capel has observed, that a clause has been transposed, and the word *el*, *God*, dropped in this period. And not only the sense and order of the words in the LXX, but the metre also confirms this great man's observation.

Per.

Per. 3. Talk no longer, &c.) In this verse both the verb and the substantive have been written twice over. At length another transcriber changing the *daleth* into *resh*, made two different words of the verb, but let the two substantives stand. The grammarians, not knowing what to make of them, have dignified them by the name of the superlative degree. — The LXX found, and the metre requires the second negative *al* in this period, which has been omitted in the present text.

Ibid. By him) The Masorets have put the negative into the text, and thrown the pronoun into the margin, contrary to common sense and 30 or 40 MSS. See note on Deut. xxxii. 5.

Ibid. The occasions of it) Thus the Heb. word is translated twice, Deut. xxi. 14. and 17. *He gave occasions of speech against her.* And this sense of the word suits this place. — Barrenness could be no subject of real reproach, nor justly give occasion to it, since it proceeded from God's good pleasure. The truth was, Hannah was best beloved by her husband, and this seems to have been the *real* occasion of the reproaches of Peninah and her children: Barrenness was only the *pretended*.

Per. 4. The bows) The original reading was in the plural, as the adjective shews.

Per. 5. To hunger) *liryob* or *reyob* seems to have been dropped. *yad* cannot signify any thing in this connection, unless it be put for *leyad*, for ever, and then *reyob*, to hunger, must be understood. But supposing that the *daleth* in *yad* was originally *resh*, we should have two letters out of three towards constituting the root which seems to have been dropped.

Per. 10. To his king) There was no king in Israel, when Hannah composed this thanksgiving, nor could she dream of such an one, while she knew that Jehovah was their king. There are several places where *anointed* is equivalent to *people*. See note on per. 13. of Hab. iii. below. One MS. reads *leYanmo*, to his people, here.

P A R T XIII.

The Lamentation of David over Saul and Jonathan, who fell in Battle on Mount Gilboa. 2 Sam. I. 17. to the end.

17 **T**HEN David poured out this lamentation over Saul and
18 over Jonathan his son: and he ordered *them* to teach the children of Judah the Bow: behold it is written in the book of *inspired* songs.

19 O Saul, the roe of Israel,
Thou wast slain upon thine own high-places!
How are the mighty fallen!

20 Tell not the news in Gath,
Publish it not in the streets of Askelon:
Lest the daughters of the Philistines rejoice,
Lest the daughters of the uncircumscribed triumph.

21 Ye mountains of Gilboa, and lofty fields,
Let neither dew nor rain fall upon you:
For there the shield of the mighty was cast away,
The shield of Saul, the weapons of him who was anointed with oil.

22 From the blood of the brave, from the fat of the mighty,
The bow of Jonathan turned not back,
And the sword of Saul returned not empty.

23 Saul and Jonathan loved each other;
In their lives they were dear,
And in their deaths not divided.

They were swifter than eagles,
More courageous than lions.

24 Ye daughters of Israel, weep over Saul;
 Who clothed you in delightful scarlet,
 And put on your apparel ornaments of gold.

25 How are the mighty fallen
 In the midst of the battle!

O Jonathan, thou wast slain upon thine own high-places!

26 I am greatly distressed for thee, my brother Jonathan!
 Exceeding dear hast thou been unto me; thy love
 For me was wonderful, surpassing the love of women.

27 How are the mighty fallen,
 And the weapons of war perished!

NOTES CRITICAL AND EXPLANATORY.

Per. 18.) These words come in here very abruptly. One would naturally have expected, that either they should begin the lamentation, or contain the title and occasion of it: but behold, they only contain an order that the children of Judah should be taught, either *the use* of the bow, or *this lamentation* entitled the bow. Some think, it was entitled *the bow* from the mention of Jonathan's bow in per. 22. But if so, it might as well have been entitled *the sword* from the mention of Saul's sword in the same period. Besides, it is highly improbable, that such an order could have been issued; for how could the children of Judah ever want to be *taught* a poem so elegant and so short, written in their own language. For my part, I cannot believe the reading to be genuine. It is a more solid and ingenious conjecture, that the book here quoted was a book of inspired songs. The conjecture is the Bp. of London's; and the reasons he assigns for it are pertinent and forcible. See his *Prælect.* 8vo. p. 306.

Per. 19. O Saul) The metre is here defective. A word of two syllables at least is wanting to make up the verse. And what word is more suitable to the place, and has more probably been omitted, than Saul. The lamentation consists of two parts. The latter begins with the name of Jonathan; and why should not the former begin with the name of Saul? It was but right that the father should be lamented before the son, the sovereign before the subject.

Ibid. The roe) If the reader would see the propriety of representing a warrior under this image, let him consult 2 Sam. ii. 18. 1 Chron. xii. 8. Ps. xviii. 33. The epithet which Homer gives to his hero Achilles, is *swift-footed*. And perhaps David chose to represent the royal warrior by this animal, not only on account of its fleetness and agility, but also on account of its beauty and its being beloved by the Israelites. He laments him not simply as *the roe*, but as *the roe of Israel*, to conciliate to the king when

when dead, the affection of his people which he seems to have lost when alive; as having undergone the fate which would have been so pitiable in this beloved animal, namely, the having been slain, not in a foreign country, but on a high-place of his own, which ought to have been his security.

Per. 20. The news) The verse is too short, and the sense imperfect. If we supply *haddabar*, tidings or news from the 4th per. where the same verb occurs, both will be compleat. And David said unto him, What are the tidings? I pray thee tell me.

Per. 21. And lofty fields) The copulative *vau*, and, the metre, and the structure of the period, shew that the transcribers have misplaced these words. I have restored them to their proper place.

Ibid. Weapons) *beli* should undoubtedly be *celi*, as two MSS. read it. See the last verse of this lamentation.

Per. 22. From) Noldius has mistaken the sense *min* here. He was probably led into this error by the word *empty*, which signifies, what he would have this particle to signify, namely, *without*. The two verbs following are commonly construed with this particle, in the sense of *from*. — For the sense of *bolelim*, see Dr. Kennicott's first Dissertation.

Ibid. Empty) This word refers to the bow of Jonathan, as well as the sword of Saul; and means, They never returned from battle, without having shed the blood of the brave, or let out the fat of the mighty: Saul had slain his thousands, and Jonathan doubtless his.

Per. 23. Loved each other) Hebr. *were loved*, that is, by each other; the two next lines requiring this sense, where it is said, They were united in life and in death: in life by the same common affection; in death by the same common fate. — The metre shews the copulative, prefixed to the first word of the next line, to be redundant.

Ibid. More courageous than lions) According to Agur's observation, Prov. xxx. 30. the lion never betakes himself to flight, but faces his enemy to the last.

The lion is the hero among beasts;
He turneth not away from the face of any.

Courage then seems to be the most remarkable property of the lion: since then David, speaking in praise of his heroes, uses the same word as Agur did; he must mean to celebrate their *courage*, rather than their *strength*; and to say, that in facing the enemy, and braving of danger, they were more *undaunted* than lions.

Per. 24. In delightful scarlet) The present text has it, *in scarlet with delights*. But the metre shews *yim*, *with*, to be redundant. And when that is removed, it will signify *in scarlet of delights*, or *delightful scarlet*. Scarlet was the colour, in which the daughters of Israel delighted. The prophet Jeremiah, iv. 31. seems to have had his eye on this passage, when he thus addresses Jerusalem as a beautiful woman, who dressed herself for her admirers. Though thou clothest thyself with scarlet, though

24 Ye daughters of Israel, weep over Saul;
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 And put on your apparel ornaments of gold.

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The lion is the hero among beasts;
He turneth not away from the face of any.

Courage then seems to be the most remarkable property of the lion: since then David, speaking in praise of his heroes, uses the same word as Agur did; he must mean to celebrate their *courage*, rather than their *strength*; and to say, that in facing the enemy, and braving of danger, they were more *undaunted* than lions.

Per. 24. In delightful scarlet) The present text has it, *in scarlet with delights*. But the metre shews *yim*, with, to be redundant. And when that is removed, it will signify *in scarlet of delights*, or *delightful scarlet*. Scarlet was the colour, in which the daughters of Israel delighted. The prophet Jeremiah, iv. 31. seems to have had his eye on this passage, when he thus addresses Jerusalem as a beautiful woman, who dressed herself for her admirers. Though thou clothest thyself with scarlet, though

thou adornest thyself with ornaments of gold, though thou *enlargest thine eyes by blackening *thy lashes and thy brow*; in vain dost thou set off thy beauty: thy lovers shall loathe thee, they shall *even* seek thy life.

Per. 25. How are the mighty fallen!) This we may call *the burden* of the lamentation. It is repeated at the end of the first period, and at the end of each part of the lamentation.

Ibid. O Jonathan, &c.) In the former part of this lamentation, David celebrates Jonathan jointly with Saul, as a brave man; in the latter, he laments him as his friend. And in this he does but discharge the obligation to him when dead, which he owed him while living. For the sacred historian acquaints us, 1 Sam. XVIII. 1—5, that Jonathan's friendship for David, however it was cemented afterwards, was first founded on his *military merit* — that having seen his intrepid behaviour in slaying Goliath, he immediately conceived an affection for him, and solicited his friendship, — that from that moment his soul was *knit with*, or as the word is translated in Gen. XLIV. 3, *was bound up* in the soul of David, — that Saul no sooner took David home to his court, but Jonathan made a covenant of mutual friendship with him, that they would love each other, as their own souls, — and that upon the ratification of it, Jonathan made him the military present of his robe and his armour.

* In the East a large eye is reckoned in a lady one of her greatest beauties. Hence Homer's epithet is *the ox-eyed Juno*. One art of making it appear large is, to colour the eye-lashes and brow with black lead.

P A R T XIV.

The Lamentation of David over Abner, who was treacherously slain by Joab and Abishai. 2 Sam. III. 33, 34.

33 **T**HEN the king lamented over Abner, saying,

Did Abner die as the criminal dieth?

34 No; thy hands were not bound,

Nor were thy feet laid in fetters:

Thou didst fall, like him who falleth before the sons of treachery.

NOTES CRITICAL AND EXPLANATORY.

Per. 33. The king lamented) Whether this was the whole of David's lamentation, or only a stanza quoted by the historian to serve his purpose, is not easy to say. What gave occasion to it, was the following transaction. At this time David was king only over Judah. Abner being captain general of Israel, and knowing that he was designed by God to rule over Israel as well as Judah, upon a disgust received from the house of Saul made a tender of his service to bring Israel over to him. The king received him at Hebron, and having settled the affair with him sent him away just as Joab was returning from the war. Joab learning that he was just dismissed, and being jealous that he might supplant him in David's favour, sent for him back under pretence of holding a friendly conference with him: but he no sooner returned, than he and his brother treacherously slew him. David abhorred the treachery and murder, but thinking himself too weak to punish the murderers, was forced to overlook it. At the same time knowing, how detrimental it would be to his affairs, if Israel should suspect that he had a hand in the murder, took this solemn opportunity at the funeral of Abner in the presence of Joab and all the people to exculpate himself by this lamentation. This he did most effectually; for the historian adds per. 37, All the people and all Israel understood that day, that it was not the deed of the king, to slay Abner the son of Ner.

Per. 33. The criminal) This is the only sense I can affix to the word in this connection. And thus it ought to be rendered in some other places. In Deut. xxii. 21. it would be better to translate, *Because she has committed a crime* than, *Because she hath wrought folly* in Israel, to play the whore in her father's house. Surely *whoredom* ought to be stigmatized with a worse name than *folly*. And thus in Pf. xiv. and liii. it might be better to render, not *the fool* but *the guilty man* saith in his heart there is no God. The guilty man saith so, because his guilt makes him with it to be so. But *the fool* wants faculties to reason or say any thing about it.

P A R T XV.

The last prophetic Words of David concerning the Just One. 2 Sam.
XXIII. 1—8.

1 **N**OW these were the last words of David:

David the son of Jesse saith,
Even the man who was raised on high saith,
The anointed of the God of Jacob,
And the sweet psalmist of Israel.

2 The Spirit of JEHOVAH speaketh by me,
And his word is upon my tongue.

3 The God of Israel saith,
Even to me doth the Rock of Israel speak:
The JUST ONE ruleth over men!
He ruleth in the fear of God.

4 As the light of the morning a sun shall rise,
A morning without clouds for brightness,
When the tender grass after rain springeth out of the earth.

5 For is not my House established with God?
Yea, he hath made with me an everlasting covenant,
Ordered in all things, and observed:
Surely in Him is all my salvation, and all my delight.

6 Doubtless the wicked shall not flourish:
They are all like thorns thrust away,
Which shall not be taken by the hand,

7 But

- 7 But the man who shall lay hold of them,
 Shall be armed with iron, and the staff of a spear,
 And they shall be utterly burned with fire.

NOTES CRITICAL AND EXPLANATORY.

Per. 1 — 8.) The learned seem now to be agreed, that this illustrious prophecy, introduced in so magnificent a manner, is to be understood of *Christ's spiritual kingdom*, and his final triumph over the enemies of it. The *Beginning* of its accomplishment may properly be dated from his entrance upon his mediatorial Office; it was yet farther fulfilled upon the establishment of *Christianity* by the civil Powers; but when the time shall be of its *perfect Completion*, is yet a secret in the hands of God.

The royal Psalmist, when the Spirit of prophecy was most strongly upon him, probably just before his death, being favoured by God with a clearer and more distinct revelation of *this great and wonderful Event*, begins first with expressing the deep sense he had of the *divine goodness*, in this gracious and comfortable communication to him, and of the *certainly and powerfulness* of the inspiration he was under. In per. 1. this peculiar grace and favour is heightened from a consideration — of the *person inspired*; one whom, from obscure parentage and low condition, God had exalted to be king over his chosen people, and made him an instrument of establishing, or at least of improving the most delightful part of his religious worship: And in per. 2. — of the *Author of the inspiration*; the Lord Jehovah — The God and Rock of Israel — whose powerful impulse is expressed by a repetition of the words, *He saith, He speaketh, and His word is upon my tongue*.

After this magnificent introduction he breaks out into a kind of transport of joy and admiration at the *prospect* before him:

The JUST ONE ruleth over men!

In per. 4. he describes the *spiritual nature*, and glorious *effects* of this dominion; at per. 5. his firm assurance of its *perpetuity*, and of the designation of it to a Person of his *own house* and lineage; with a lively declaration of the delight and comfort which this assurance gave him. In per. 6, and 7. he gives a short but dreadful representation of the condition of the wicked, and of the everlasting vengeance which awaits them at that terrible day, *when the wheat shall be gathered into his garner, and the chaff shall be burned with fire unquenchable*.

Per. 1. Who was raised on high) This cannot be better explained than from Ps. LXXVIII. 70. — The construction would be more natural, if by a change of the vowels we read *bekim yal* instead of *bukam*. The man whom the most High hath raised up. In this sense it is used in Jer. xxx. 9.

Ibid. Sweet psalmist) This title seems most eminently to belong to David, not only as he composed most of the *psalms*, but established the musick service of the temple.

Per.

Per. 3. The Just One) This is the first time that we meet with the Messiah under this Title. The evangelical prophet adopts it, and gives us an insight into his office, as the justifier of the ungodly, *Is. LIII. 12.*

By the knowledge of him shall the Just One my servant justify many;
For he shall bear their iniquities.

Our translators, not knowing this to be a title of the Messiah, though it is used as such, *Acts iii. 14. vii. 52. xxii. 14. James v. 6. 1 Pet. iii. 18.* have made it an adjective to the substantive following, rendering it, *my righteous servant.* But they ought to have known, that in Hebrew the adjective always follows the substantive; and this would have set them right. — The Bp. of London in his translation of this passage of Isaiah omits this Title of the Messiah, alledging that it makes the hemistich too long, and that two or three MSS omit it. As to the hemistich, this Title consists but of two syllables; and it must require a nice discernment to say, a hemistich is too long or too short by two syllables. And as this Title is of such importance as to be the subject of David's last prophetic Words, and is frequently mentioned in the New Testament, if 30 or 40 MSS had omitted it, I should not regard them; especially as it is used here with the utmost propriety, where the prophet is speaking of Jesus in the very *act of justifying, by bearing our iniquities*; to say nothing of the beauty of the figure *The Just One shall justify.*

As I published 4 years ago a translation of the *LIII.* of Isaiah, I will take this opportunity to say a word or two in support of it. — The prophet begins his subject at 13 per. of the *LII.* The two next periods are plainly opposed to each other. The *LXX* found that opposition in the copy they translated from. And this has induced men of the greatest eminence for learning, Grotius, Le Clerc, Bp. Chandler, A. Bp. Secker, Dr. Grey, Dr. Durel, Bp. Lowth, and Dr. Jubb, who could never find in the present text the apodosis of the opposition in per. 15. to wish to see it restored. Now if the Greek translators of Isaiah rendered the same Hebrew word by the same Greek word, I have pointed out the very word which they found in their copy (See my Note). This word suits the place, while the present reading makes little better than nonsense of it. Admitting the *LXX's* reading to be the true one, there arises this plain sense and opposition,

As on the one hand many (the Jews) shall be astonished at the sight of him:
Because his appearance will be meaner than that of a man of rank,
And his figure than that of common men:

So on the other many nations (the Gentiles) shall survey him with wonder,
And kings shut their mouths out of surprise;
Because they shall see him, of whom they had never been told,
And contemplate him of whom they had never heard.

If this be not admitted, nothing is left for me, but, out of honour to the inspired writer, to bear my testimony against the absurdity of the present reading.

The 8th per. the learned Prelate renders thus, in his late translation,

By an oppressive judgment he was taken off;
And his manner of life who would declare?
For he was cut off from the land of the living;
For the transgression of my people he was smitten to death.

Upon reading this, I was so dull as not to comprehend the meaning of it, till I turned to the note. In his note I found quoted one of those *cunningly devised fables*, by which the Jews of old laboured to overturn the Gospel of Jesus. But the custom there mentioned is so utterly absurd, that I cannot believe there ever was such a custom. However, supposing there was, the learned Prelate's sense of the words cannot be the true; because first, there was at least One, who was instead of a thousand other witnesses, that *declared* to the faces of the Jewish Sanhedrim, who accused Jesus as a malefactor, *that his manner of life was innocent*, I mean Pilate, his judge. *I find*, says he, *no fault in him; no, nor yet Herod*. He might have added, *nor they themselves*: for when the Sanhedrim arraigned Jesus, how many crimes did they charge him with? Not one. When they suborned witnesses, how many? Not one. At last, for want of a crime, they obliged him to accuse himself. And when upon adjuration he declared himself to be their *Messiah*, and that *they should see him come in the clouds of heaven*. What did they reply? Did they prove him from their scriptures to be an impostor? No: all they pretended was, that they were shocked at the blasphemy, hypocritically rended their garments, and without pretending a crime, condemned him as worthy of death. Thus was Jesus' *manner of life* so fully declared, that, if he was Isaiah's Messiah, this cannot be the sense of the words. Nor secondly will the word *dor* bear this sense. It is used more than a hundred times in the sense of *generation*, and so it is rendered here by all the ancient interpreters; and in no other sense, that I know of, except twice in the sense of *dwelling*. So that, if the usual sense of the word be most consistent with the context, we must return to that, and render the period,

By an oppressive sentence he was taken off;
And who can describe *the wickedness* of his generation?
For *by them* was he cut off from the land of the living:
For the transgression of my people was he smitten unto death.

But the greatest difficulty in this prophecy occurs in the next period. According to the present text it is said that the Messiah, as a kind of compensation for his unmerited sufferings, should be buried with a rich man.

He shall be with the rich man in his deaths;
Because he had done no violence,
Neither was *any* deceit in his mouth.

But this was too absurd a thing for an inspired writer to say *in this connection*. The great Prelate, to avoid this absurdity has divided the period differently, but in my judgment not so naturally. And then to make a faulty text speak out to his purpose, he considers a preposition, as a radical, and out of the corrupted word makes *bamotav*, *his high-places*; and translates

But with the rich man was his tomb.

The truth is, this word is used in more than a hundred places, but not once in the sense of *a tomb*. It signifies *a Hill* and *a High-place*; but there is no way of making it signify *a tomb*, but by saying that the Jewish tombs were frequently built on *high-places*, and therefore the word must here signify *a tomb*. The Bishop is not singular in his interpretation. There are other learned men who have interpreted in the same manner. But then those men lived in times of darkness, when it would have been heresy to say, that the Hebrew text was corrupted. But since the collation of the Hebr. MSS. we, regardless of the clamours of the bigotted, or of the displeasure of superiors, dare say,
Such

Such a text is corrupted; it is too absurd to come from the pen of an inspired writer; the ancients found in the copy they translated, a clear consistent text, &c. And this is taking no other liberty than the great Translator himself has taken with several texts in Isaiah, which he has by this means restored, to his eternal honour. Now may not we take the same liberty in this place? The LXX translated before our Saviour's time, and from a copy as old, perhaps, as Isaiah, (Oh, that we had but that translation as it came out of their hands!) and they give us a plain consistent sense, consistent with the Scope of the prophet and the Dignity of the Sufferer, as follows,

But he shall avenge his grave upon the wicked,
And his death upon the rich;
Because he had done no wrong,
Neither was deceit found in his mouth.

That is, because Jesus was neither *malefactor*, as the Jewish Sanhedrim accused him before Pilate; nor *imposter*, as they pretended he was, when arraigned at their own tribunal. How the two readings differ, and how easy it is to account for the blunders of transcribers, may be seen in my pamphlet. It is more to the purpose to observe, with what propriety and majesty this translation follows the period foregoing. The prophet entered upon his subject with telling us, that *the Messiah should be raised up, and exalted, and advanced very high*. And when did the advancement of Jesus take place? Why, not in this life, but at his death, when he was advanced at God's right hand, to be a Prince and a Saviour. Now of this very time the prophet is here speaking. The Jews had murdered Jesus. And what more suitable to his Majesty, than when they had rejected fresh overtures of grace made to them by his Apostles, that he should come in the clouds of heaven, as he had told them he should at his condemnation, and take just vengeance on them, who would not have him to reign over them; that he should come during the lives of that *wicked generation* who crucified him, destroy those murderers, and burn up their city, and take away their place, that is, their temple, and nation. I have made these remarks, not out of love of controversy, nor out of want of Respect for the Great Translator; but I thought that the importance of the prophecy required it from me.

Ibid. With God) That is, in the sight of God, and in the determinate counsels of his Providence. See the Message of Nathan to David, 1 Chron. xvii. 11, &c. Ps. cxxxiii. 11, &c.

Ibid. In him is all my delight) The affix has been dropped. And if *ii* the word following this was not originally read *bo*, this word has been dropped by the transcribers.

Per. 4. A sun shall rise) *The sun of righteousness*. Out of the two images or characters here applied to the Messiah (*the just or righteous One*, and *the Sun*. Malachi seems to have formed the glorious title of *The Sun of righteousness*. And it appears pretty plain that he had these *last Words of David* in his eye, when he wrote ch. iv. 1, and 2. — A Bodleian MS of note adds *jahvoh*. *Jehovah, the sun, shall rise*. But as the sense is complete without this addition, I have not inserted it in my translation. It seems to me to have been interpolated from the margin of an Hebrew Copy.

Per. 5. Shall flourish) This word in the present text has been divided into two, the former part having been thrown to the former clause, the latter to the latter; and

and thus the nominative case has been separated by the transcribers from its verb. It is amazing how such a mistake should at first be made or have kept its place so long: but there it might still have continued, if the metre had not pointed out the corruption and emendation at the same time, to the conviction I should think, even of the most prejudiced against it. It appears from the context that Belial is a noun of number, and requires a plural verb. — *Belial* seems to be derived from two words which signify *rejecting the yoke*. The wicked or sons of Belial are with singular propriety put for the enemies and opposers of Christ's kingdom, *those*, who in the language of the same divine Psalmist, take counsel together against the LORD and against his Anointed, saying, Let us break off their bonds, and cast away their yokes from us, Pl. ii. 2, and 3. refusing to submit to that *easy yoke*, which they are invited by himself to take upon them, Matt. xi. 29.

Per. 7. Shall be burned) After this word is added in the present text *bassabet*, in the *seat*. That it has no place here both verse and sense demonstrate, nor do the commentators give any tolerable meaning of it. It was probably interpolated from the period below: but if the metre had not shewn it to be irreptitious, we might still have been perplexing ourselves about it with as little success as others. — The Reader owes the elucidation of this beautiful Scrip, to that incomparable Critic, the late Dr. Grey, as he has already been told in the Preface. These extracts are from him. If he should want more satisfaction, he will find it in his Pamphlet.

P A R T XVI.

THE SONG OF SOLOMON.

INTRODUCTION.

The Subject of the Song appears to be the Loves of that celebrated Hebrew monarch and some very beautiful person, who is called the Bride of Solomon, his Spouse, his Consort, his Sister, his Love, his beautiful One. It describes several particulars of their nuptials, and celebrates no loose Amours; but that holy wedded Love, which allowably glows in the chastest bosom.

The Poem is conducted in the form of a Dialogue, and there are several speakers. These appear to be, 1. Solomon. 2. his Spouse. 3. the Virgins, her companions, and probably 4. the Friends of the bridegroom. It does not consist of one single undivided Dialogue, but is broken into seven parts, different from the Bishop of Meaux's division, each part describing a day in the nuptial solemnity. These constitute the seven Eclogues of this Eastern Pastoral.

It is well known that among the Hebrews from the earliest times, the nuptial feast continued seven days. This appears from the words of Laban to Jacob, when he had obtruded Leah upon him instead of Rachel. *Fulfil her week*, that is, compleat the seven days of the nuptial solemnity with Leah; and then we will give thee Rachel also, Gen. xxix. 27. It appears also from the marriage of Samson, Judg. xiv. 17. that the nuptial feast lasted seven days *.

During these seven days of feasting, the Bridegroom was attended by a select number of companions who passed the whole time with him, and are styled in the New Testament *the friends of the bridegroom*, Joh. iii. 29. and *the children of the bride chamber*, Matth. ix. 15. Samson had no fewer than thirty at his wedding, Judg. xiv. 12. but whether that was the stated number does not appear. On the other hand, a select number of virgins accompanied the Bride; these are called in Pf. xlv. 14. *the virgins*
her

* Our Lord attended one of these feasts. The Evangelist who records it, writing to the Jews who knew how long the feast lasted, takes no notice of it. This gives occasion to those who know it not, to interpret an expression of his very harshly. The narration runs thus, Joh. ii. 9, and 10. *The governor of the feast called the bridegroom, And saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.* The expression, *When men have well drunk*, seems to insinuate, that all the company on these occasions got drunk; whereas the Evangelist meant no such thing. To obviate such surmises as these, might we not be allowed to give the translation some such turn, as this. — *The president of the feast called the bridegroom, And saith to him, Every man at the beginning of the feast setteth out the good wine, and after a few days continuance, then that which is worse: but thou hast kept the good wine to the latter end.*

her companions, and are in the Gospel said to be *ten* in number: whose business it was to go forth and meet the Bridegroom, Matt. xxv. 1, &c. In the company of these the week of marriage was spent, in every kind of diversion, no doubt, that was not forbidden by the Law: And from this poem it should seem, that every one of the seven days was appropriated to some ceremony that entered into a confirmation of the marriage contract. From Selden we learn, that anciently among the Jews of Galilee, it was the custom for two bridemen, to be present in the bridal chamber, as witnesses of the consummation: a circumstance which the reader is desired to remember, when he comes to consider the sixth day's Eclogue.

The intire scene of these Eclogues is apparently laid within the inclosure of Solomon's palace and gardens, whither the Bride, her mother, and virgin-companions had been conducted, and where the whole week of rejoicing was spent. This will account for several passages, which appear very wild on any other supposition. Such is the rambling of the new Bride, ch. iii. and v. in search of her Lover, so contrary to the retired and reserved manners of the Eastern ladies. Such is the watchman's smiting her ch. v. with many other incidents of a similar kind. But upon this plan, the City mentioned in this poem will be nothing more than a range of pavilions or small buildings appropriated to the use of those that were ministers of the Serail, &c. and the watchmen will be eunuchs appointed to watch over the carriage of the fair females, as well as to wait upon them; and for whom it was not, I suppose, in ancient times unusual, any more than it is at present, to give their lovely mistresses a stripe or two, when they behaved indiscreetly. (See some of the accounts of Persia). As for the *flock, foxes, &c.* found there; it is well known, that the extent of what may be called the pleasure ground of the Eastern princes was extremely large. The Paradise of Aftayes, described by Xenophon in his Institution of Cyrus, was furnished with variety of game and such like, for the exercise and amusement of that great Monarch. As for the flocks of the Bridegroom and his Companions: it is sufficient to observe, that the whole poem has a pastoral air given to it; and besides this, it appears but like one of the freaks of solitary greatness, which, by Eastern policy being cut off from all free converse with its subjects, seeks among its slaves in its impenetrable inclosures for the ease and pleasing amusements of private life. If the reader will consult a late account of the emperor of China's gardens and rural amusements in the 2d vol. of Miscellaneous Pieces relating to the Chinese, 2 vols. 1762, p. 175, he will need no farther elucidation of what is here meant to be suggested to him.

(I.) THE SONG OF SONGS, WHICH IS SOLOMON'S.

A NUPTIAL POEM,
CONSISTING OF SEVEN ECLOGUES,
ONE FOR EACH DAY OF THE MARRIAGE-FEAST.

ECLOGUE THE FIRST.

Spouse, Virgins, Bridegroom, Companions.

I.

Spouse speaking of the Bridegroom, who is absent.

- 2 O H that he would kiss me with the kisses of his mouth!
3 For thy love is preferable to wine,
And the fragrance of thine ointments to all aromatics.
Thy name is as precious ointment poured forth;
For this reason the virgins love thee.
4 Oh draw me after thee, my beloved!
We will run to the fragrance of thine ointments.

The

COMMENTARY.

The first day's Eclogue.

The Bride had in the preceding evening been brought home to Solomon's palace, and lodged in his inner apartments, where he kept his women: In the morning she finds herself alone with the bridemaids, the Bridegroom having withdrawn to his rural amusements. And here the poem commences.

I. The Bride, full of his charming idea, breaks out into the most rapturous expressions of love and tenderness, and with the agreeable delirium of a love-stricken mind, addresses herself to the object of her affection, as if he were present, wishing for his caresses (per. 2.) bearing testimony to the amiableness of his character, (which

The king hath brought me into his apartments.
We will be glad and rejoice in thee.

Virg. We will celebrate thee more than wine,
Thou art highly deserving of *our* affection.

5 *Spou.* I am black as the tents
Of Kedar, O ye daughters,
Of Jerusalem, yet beautiful
As the tent-curtains of Solomon.

6 Look not upon me, because I am black:
For the sun hath shot his beams upon me.

My mother's children were severe with me;
They made me keeper of the vineyards.
My own vineyard I have not kept.

7 Tell me, O thou whom my soul
Loveth, where thou feedest thy flock,
Where thou makest it to rest at noon.

For why should I be as a wanderer,
Among the flocks of thy companions?

8 *Virg.* If thou should'st not know,
Thou most beautiful among women,
Go thy way along the footsteps of the flock,
And feed thy kids
Beside the shepherds' tents.

For

COMMENTARY.

(which, by a common Eastern metaphor, she compares to the diffusive fragrance of fine ointments or perfumes) (per. 3. l. 2, and 3.) and (per. 4. l. 1, and 2.) declaring her regard for him. She then expresses her satisfaction on being brought into his family, and receives the congratulations of the bridemaids, who compliment her on her affection and beauty (per. 4. l. 3, &c.) This produces some modest abatements on her part, and a short sketch of the early part of her history (per. 5, and 6.) But immediately renewing her enquiries after her lover by that fine apostrophe, (per. 7.) she receives general directions from her virgin companions, in consequence of which she sets out in search for him (per. 8.) And here seems to be a break in this day's eclogue.

II. The

II.

The Bridegroom meeting them.

- 9 I have compared thee, O my consort,
To an elegant steed in Pharaoh's chariots.
- 10 How charming are thy cheeks with rows of jewels!
Thy neck with chains of gold!
- 11 *Virg.* We will make for thee borders of gold,
With studs of silver.
- 12 *Spou.* While the king is sitting at his *nuptial* table,
My spikenard diffuseth its fragrance.
- 13 My beloved is to me, as a nosegay of myrrh;
He shall lie all night in my bosom.
- 14 My beloved is to me, as a cluster of cypress-flowers,
Growing in the vineyards of En-gedi.
- 15 *Bride-groom.* Behold, thou art beautiful, my consort, and without blemish;
Behold, thou art beautiful: thine eyes are dove's eyes.
- 16 *Spou.* Behold, thou art beautiful, my beloved, yea delightful:
How flourishing is our flowery bed!
- 17 *Bride-groom.* The beams of our house are of cedar,
Our galleries of fir.

I am

COMMENTARY.

II. The Bridegroom seeing the Bride (perhaps at some little distance) thus anxiously seeking him, commends her conjugal affection by comparing her to a beautiful well-trained steed (per. 9. l. 1, and 2.) Then complimenting her, as well on her native charms, as on the elegant adjustment of her ornaments, he receives suitable returns of tenderness and regard; (per. 12, 13, 14.) and hence the dialogue is carried on in a very POETICAL manner, with that digressive unconnected wildness of transition, which all pastoral poetry delights in, till at length the eclogue concludes with their mutual caresses, per. 15. — 8 of ch. ii.

(II) *Spou.* I am but a rose of the field,
A lily of the valleys.

2 *Bride-
groom.* As the lily surpasseth thorns,
So doth my comfort the maidens.

3 *Spou.* As the citron-tree surpasseth the trees of the wood,
So doth my beloved the youths.

I longed, and I sat down under his shade;
And his fruit was sweet to my taste.

4 He brought me into the wine-grotto;
And his banner over me was love.

5 Support me with perfumes;
Chear me with citrons;
For I am sick with love.

6 His left hand is under my head,
And his right hand embraceth me.

7 I conjure you, O ye daughters
Of Jerusalem, by the roses
And by the hinds of the field,
That ye disturb not, nor awake
My love until he please.

ECLOGUE THE SECOND.

Spouse, Virgins.

I.

Spouse.

8 The voice of my beloved! Behold he cometh,
 Skipping over the hills,
 Bounding over the mountains.

9 My beloved is like the roe,
 Or the young hart,
 On the mountains of aromatics.

Behold he standeth behind our wall;
 He looketh through the windows;
 He sheweth himself through the lattice.

10 My beloved speaketh and saith to me,
 " Arise, my comfort, and come;
 " *Arise*, my beauty, and come thy way:

11 " For lo: the winter is past;
 " The rainy season is over, is gone.

" The

COMMENTARY.

The second day's Eclogue,

Belongs wholly to the Spouse, and is addressed by her in a continued narration to the chorus of virgins.

I. The Bride relates how the Bridegroom, accompanied with his companions, and equipped for rural sports, was come, and called on her under her window (per. 8, and 9.) inviting her to come forth and enjoy the beauties of the spring. She repeats his

- 12 " The flowers appear on the earth;
 " The time of the singing of birds is come,
 " And the voice of the turtle is heard in our land.
- 13 " The fig-tree giveth sweetness to her unripe figs,
 " And the vines to their tender grapes:
 " The mandrakes diffuse their fragrance.
- " Arise my consort, and come;
 " Arise my beauty and come thy way.
- 14 " O my dove, that dwellest in the clefts of the rock,
 " In the hiding places of the precipice,
 " Let me see thy countenance,
 " Let me hear thy voice;
 " For thy voice is sweet, and thy countenance charming.
- 15 " And ye, *my friends*, take us the foxes, the little
 " Foxes, which spoil the vines,
 " For our vines have tender grapes.
- 16 My beloved is mine, and I am his:
 He feedeth among the lilies,
 Until the day-breeze arise,
 And the shadows flee away.
- 17 Return, my beloved, and be thou like the roe,
 Or the young hart,
 On the mountains of aromatics.

She

COMMENTARY.

his fine pastoral address (per. 10, 11, 12, 13, 14, 15.) and in conclusion breaks out into that charming Epiphonema (per. 16.) Having thus heated her imagination with repeating his tender words to her, in a transport of affection she addresses herself to him, as if he was present, (per. 17.)

M

II. She

II.

She proceeds addressing herself to the Virgins.

- (III.) On my bed by night
 I fought him whom my soul loveth;
 I fought him, but I found him not,
 I called him, but he answered not.
- 2 *I said*, I will rise now and go about the city:
 In the streets and in the squares I will seek
 Him whom my soul loveth.
- I fought him, but I found him not;
 I called him, but he answered not.
- 3 The watchmen, that go about
 The city, found me: *to them I said*,
 Have ye seen him whom my soul loveth?
- 4 I had passed but a little way from them,
 When I found him whom my soul loveth.
 I laid hold of him, and would not let him go,
 Until I had brought him into the house of my mother,
 Into the apartment of her who conceived me.
- 5 I conjure you, O ye daughters
 Of Jerusalem, by the roes,
 And by the hinds of the field,
 That ye disturb not, nor awake
 My love, until he please.

ECLOGUE

COMMENTARY.

II. She then returns to her narration (per. 1, 2, 3.); the bridegroom did not come according to her wishes; night came on, she found him not in her bed, she went out to seek him, at last found him, and brought him into the pavilion that had been assigned to her mother during her residence in the royal inclosure, (per. 4, 5.) she then enjoins the chorus of virgins, to whom she had been giving this account, not to disturb the rest of her beloved in her mother's apartment where she had left him.

ECLOGUE THE THIRD.

Virgins, Spouse, Bridegroom, Companions.

I.

Virgins.

6 What is this that cometh up from the wilderneys,
As it were columns of smoke, fuming with myrrh
And frankincense, and every powder of the perfumer?

7 ^{Other} _{Virg.} Behold his pavilion, *the bridal pavilion* of Solomon!
Sixty valiant men are about it,
Of the valiant of Israel.

8 They are all begirt with swords,
Being expert in war;
Each having his sword on his thigh,
To prevent alarm in the night.

9 King

COMMENTARY.

The third day's Eclogue,

Opens with the introduction of the bridal pavilion, (per. 6, 7, 8, 9, 10, 11.) and concludes with the ceremony of taking off the Bride's veil (1 — 7.)

I. One or more of the virgins (or perhaps the Spouse herself) seeing somewhat at a distance, supported on pillars, and surrounded with a cloud of incense, according to the manner of the Eastern nations, who were wont to use strong fumigations by way of perfumes, and probably to drive away the insects whose bite is so troublesome in hot countries, very naturally asks, (per. 6.) "What is this that approaches from yonder quarter of the gardens that is towards the wilderneys?" Others of the virgins, who by this time perceive it more distinctly, answer (with some abruptness, like persons who had been in doubt, but now suddenly discover what it is) "See! 'tis Solomon's pavilion, &c." Upon this a Third, &c. takes occasion to describe the superb manner of its structure (per. 9, 10.) All this seems to pass in the Bride's apartment, whence the Bride sends them forth (per. 11.) to meet the Bridegroom, who with his grand retinue was now approaching very near.

M 2

II. King

- 9 *Other Virg.* King Solomon hath made himself
A *bridal* bed of the wood of Lebanon.
- 10 Its pillars he hath made of silver,
Its inside of gold, its hangings
Of purple, its covering is wrought
By the loveliest of the daughters of Jerusalem.
- 11 *Spou.* Go forth, O ye daughters
Of Zion, and behold king
Solomon, with the *nuptial* crown
Wherewith his mother crowned him,
On the day of his espousals,
On the day of the gladness of his heart.

II.

Bridegroom having removed her Veil.

- (IV.) Behold thou art beautiful, my comfort;
Behold thou art beautiful: thine eyes are doves' eyes,
Appearing under thy locks.
- Thy hair is like that of a flock of goats,
Which appear from mount Gilead.
- 2 Thy teeth are like a flock of *sheep* of the same size,
Which go up from the washing;
Which are all companions,
None having lost its fellow.

3 Thy

COMMENTARY.

II. King Solomon enters the Bride's apartment, not as usual in the simplicity of his pastoral dress, but in all the gay ornaments of a Bridegroom; and here it should seem, that in the presence of all his friends he performs the ceremony of taking off the Bride's veil. Which done, ravished with her beauties, he falls into a rapturous descant on them, and runs over her several features in an extasy of admiration, naturally expressed by bold and swelling figures (IV. per. 1 — 6.) In

The

- 3 Thy lips are like a lace of scarlet,
And thy speech is charming.
- Thy cheeks under thy locks
Are like the inside of the pomegranate.
- 4 Thy neck is like the tower of David,
Built upon an eminence;
Whereon hang a thousand bucklers,
All shields of mighty men.
- 5 Thy two breasts are like two
Twin fawns of the roe,
Feeding among the lilies.
- 6 Until the day-breeze arise,
And the shadows flee away,
I will get me to the mountain of myrrh,
And to the hill of frankincense.

ECLOGUE THE FOURTH.

Bridegroom, Spouse, Virgins, Companions.

Bridegroom.

- 7 Thou art all beauty, my comfort, and without blemish.
8 Come with me from Lebanon, my spouse;
Come with me from Lebanon.

Look

COMMENTARY.

The fourth day's Eclogue,

The Bridegroom professes himself the Bride's protector (per. 7, 8.), declares that he has received her pure and inviolate (per. 8—16), and that he finds in her all the comforts of the married state (V. per. 1.)

a

The

Look down from the top of Amana,
 From the top of Shenir and Hermon,
 From the dens of the lionesses,
 From the mountains of the leopards.

9 Thou hast captivated my heart, my sifter, my spouse;
 Thou hast captivated my heart, with one glance of thine eyes,
 With one ringlet of thy neck.

10 How beauteous is thy love, my sifter, my spouse!
 How preferable is thy love to wine,
 And the fragrance of thine ointments to all aromatics!

11 Thy lips, O my spouse, drop as the honey-comb;
 Honey and milk are under thy tongue,
 And the fragrance of thy garments is as the fragrance of Lebanon.

12 My sifter, my spouse, thou art a garden shut up;
 A garden shut up, a fountain sealed.

13 Thy productions are as a paradise of pomegranates,
 With the most delicious fruit; cypresses,

14 Spikenard and saffron, calamus
 And cinnamon, with all the trees of Lebanon,
 Myrrh and aloes, together with all the principal aromatics.

15 Thou

COMMENTARY.

The Bridegroom in the first place gives the Bride to understand, that she is now under the cover of his protection, and is only to apply to him for relief under all dangers and difficulties: this, according to the Eastern manner, he does in the way of parable or figure, by supposing her placed on the tops of mountains infested by wild beasts, whence he invites her to his arms as to a place of safety, and gives her to understand that he now is her guardian, she may look down with security on any dangers of which she was apprehensive (per. 7.). He then launches out into some fine expressions on the effect and execution of her charms: which leads him,

In the second place, to make a publick declaration before his friends (per. 9 — 16.) that he has received her pure and inviolate. This meaning is conveyed with great delicacy,

15 Thou art a fountain of gardens, and a spring of waters
Living and flowing from Lebanon.

16 *Spou.* Awake, O north wind; then come forth thou south:
Blow upon my garden, that its aromatics may flow out.

17 And let my beloved come into his garden,
And eat its most delicious fruit,

(V.) *Bride-
groom.* I am come into my garden, my sister, my spouse:
I gather my myrrh with my aromatics:
I eat my bee-honey with my palm-honey:
I drink my wine with my milk.

Eat, O my friends, and drink with me;
Yea, my beloved, drink ye abundantly.

ECLOGUE

COMMENTARY.

delicacy, yet so as to be understood by all present, by his using Eastern metaphors strongly expressive of his purpose, and, it should seem, appropriated to nuptial ideas. He declares that he finds her as a garden secured from intruders, whose flowers have therefore been ungathered: as an inaccessible spring, whose waters had never been polluted; as an unsullied fountain under the sanction of an unbroken seal. And having here compared her to a garden, he pursues the figure (per. 13, and 14.) and supposes all the finest and most precious vegetable productions to enrich and embellish it. She catching up the metaphor, wishes that this garden for which he has expressed so much fondness, might be so breathed on by the kindly gales, as to produce whatever might contribute to his delight (per. 16. and 17.)

The Bridegroom returns the compliment (V. per. 1.), and professes that his wish is completely accomplished, that every possible delight is in his possession, and he is entirely happy. And, still keeping up the metaphor, he invites his friends to congratulate and rejoice with him in his felicity.

ECLOGUE THE FIFTH.

Spouse, Virgins, Bridegroom, Companions.

I.

Spouse recounting an Adventure, or perhaps a Dream, to the Bridemaids.

While I was sleeping my heart was awake:
'Tis the voice of my beloved who knocketh at the door.

2 " Open to me, my sifter, my comfort,
 " My dove, my accomplished bride:
 " For my head is filled with dew,
 " My locks with the drops of the night,

3 I have put off my vest,
 How can I put it on?
 I have washed my feet,
 How can I defile them?

4 My beloved put his hand through the key-hole,
 And my bowels were moved for him.

5 I rose up to open to my beloved,
 And my hands dropped with myrrh,

And

COMMENTARY.

The fifth day's Eclogue,

Contains a solemn declaration from the Bridegroom, that he prefers his Spouse before all other women, (VI. per. 4—11).

I. The Bride relates an adventure of the preceding night, or perhaps only a lively dream which had so powerful an effect on her imagination, that she mistook it for a reality,

And my fingers with the purest myrrh,
Upon the handles of the lock.

6 I opened to my beloved;
But my beloved had turned away and was gone.
My soul fainted after he spoke to me;
I sought him, but I found him not;
I called him, but he answered not.

7 The watchmen, that go about
The city, found me:
They smote me, and inflicted stripes upon me.
The keepers of the walls
Plucked my veil from off me.

8 I conjure ye, O ye daughters
Of Jerusalem, if ye find
My beloved, that ye would tell him,
I am sick with love.

9 *Virg.* What is thy beloved, thou most beautiful of women,
More than another's? What is thy beloved more than another's,
That thou dost conjure us thus?

10 *Spon.* My beloved is white and ruddy,
The chiefest among ten thousand.

11 His head is as gold, yea, the most fine gold.
His locks are curled,
And black as the raven.

12 His

COMMENTARY.

reality, and starting up does the giddy tricks of V. per. 5, 6. by which she exposes herself to the chastisement of the watchmen or eunuchs (per. 7.) who patrolled the royal inclosure. — In this distressful situation, the chorus of virgins are supposed to find her, and by their enquiries (per. 9.) give her occasion to describe with all the high colouring

12 His eyes are as the eyes of doves by rivulets
Of water, washed with milk
And sitting by the full stream.

13 His cheeks are as beds of aromatics;
As shrubberies of odoriferous plants.

His lips are as lilies,
Dropping the purest myrrh.

14 His hands are like cylinders of gold,
Set with crysolites.

His belly is bright as ivory,
Inlaid with sapphires.

15 His legs are as pillars of marble
Fixed on pedestals of fine gold.

His appearance is as Lebanon;
Majestic as the cedars.

16 His mouth is sweet as the honey-comb,
And his whole person most lovely.

Such is my beloved, and such my consort,
O ye daughters of Jerusalem.

II.

Virgins.

(VI.) Whither is thy beloved gone,
Thou most beautiful of women?

Whither

COMMENTARY.

pouring of Eastern imagery the personal charms of her beloved Bridegroom (V. per. 10. to the end).

II. She

Whither is thy beloved turned aside,
That we may seek him with thee?

Spouse, who now recollects whither he is probably gone.

2 My beloved is gone down to his garden,
To the beds of aromatics,
To feed in the gardens, and to gather lilies.

3 I am my beloved's, and my beloved is mine;
He is feeding among the lilies.

Bridegroom, who meets them going to the Garden.

4 Thou art beautiful, O my consort, as Tirzah;
Charming as Jerusalem,
Dazzling as bannered hosts:

5 Turn away thine eyes from me;
For they overcome me.

8 In my apartments are sixty queens,
And eighty concubines,
And virgins without number.

9 But to me my dove, my accomplished bride is the only one:
To her that conceived her she is the only one;
She is the only one to her that bare her.

The maidens saw her, and pronounced her happy;
The queens, and they praised her;
And the concubines, and they extolled her, *saying,*

10 Who

COMMENTARY.

II. She afterwards recollects, where he is probably to be found (VI. per. 2.) and going in search of him, finds him in or coming from his garden. The Bridegroom accosts her with fresh encomiums on her beauty. He declares that she stands alone in his affection (per. 8, 9.) and concludes with relating how much his other queens and concubines were struck with her figure, when she looked out from her apartment the first morning after her arrival.

- 10 Who is this that looketh forth as the morning,
Fair as the moon, bright
As the sun, and dazzling as the bannered hofts?

ECLOGUE THE SIXTH.

Spouse, Bridegroom's Companions, Virgins, Bridegroom.

I.

Spouse.

- 11 I went down into the garden of nuts,
To see the fruits of the valley:
To see whether the vine budded,
Or the pomegranates blossomed.
There I would have granted thee my love:
- 12 But I knew not my own mind, which made me
Withdraw swift as the chariots of Aminadab.
- 13 Bride-gr.
Comp. Return, return, O bride of Solomon;
Return, return, that we may look upon thee.
- Virg.* What would ye see in the bride of Solomon?
Comp. As it were the meeting of two companies in dancing.

II. Virgins

COMMENTARY.

The sixth day's Eclogue.

- The solemn putting of the Bride and Bridegroom to bed (which makes so essential a part of the marriage rites of all nations) seems to be the subject of this day's Eclogue. This ceremony is deferred till now, when the Bride after five days cohabitation may be supposed to have somewhat got the better of her virgin bashfulness. The bridal pavilion is prepared for their reception in the garden of nuts (per. 11.) whither

I. The Spouse went to meet the Bridegroom. The next sentence per. 12. is expressive of a heart palpitating betwixt love, bashfulness, fear and other tender conflicting passions.
The

II.

Virgins, having withdrawn with the bride into a pavilion, begin to undress her.

(VII.) How beautiful are thy feet
Within thy sandals, O prince's daughter!

The mouldings of thy thighs are like
Jewels, the handy-work of a skilful artificer.

Thy navel is like a round goblet,
Which wanteth not mingled wine.

Thy belly is like a heap of wheat,
Set round with lilies.

3 Thy two breasts are like two
Twin fawns of the roe.

4 Thy neck is like the ivory tower
Of the king, surrounded with galleries.

Thine eyes are bright as the pools in Heshbon,
By the gate of Bathrabbim.

Thy nose is as the tower of Lebanon,
Which looketh towards Damascus.

5 Thy

COMMENTARY.

The words that follow seem to put this interpretation out of doubt. For why is the lady called the wife or bride of Solomon, but to put her in mind of her condition? As if it was meant to say, "Away with this modesty, these virgin airs, you are now the bride of Solomon, and must prepare to assume that character." It is not very evident, whether these words belong to the Bridemaids, or to the sons of the Bridechamber, though we are inclined to attribute them to the latter.

II. From what follows (VII. per. 1—6.) it should seem that the Bridemaids proceed to undress the Bride, in some privacy, it may be supposed, within the pavilion; and as they draw off different parts of the dress, break out into admiration at the several

- 5 Thy head upon thee is like Carmel,
And the tresses of thy head like the purple shell-fish.

III.

Bridegroom entering the Pavilion.

- 6 How beautiful art thou, and how delightful!
Such is my love among objects which give delight.
- 7 Thy stature is like to that of the palm-tree;
And thy breasts to clusters of dates.
- 8 I said, I will go up to the palm-tree,
And I will clasp its boughs.
- Yea, thy breasts shall be now to me
As the clusters of the vine,
And the fragrance of thy breath as that of citrons.
- 9 Thy speech is like generous wine,
Which passeth smoothly into my palate,
Flowing through my lips and teeth.
- 10 *Spou.* I am my beloved's, and my beloved is mine;
And my attendance shall be upon him.
- 11 Oh come, my beloved, let us go into the field;
Let us lodge in the villages.

12 Let

COMMENTARY.

veral beauties they discover. Without commenting on the several images, as they follow in order, which, though to our cold European imaginations they may appear somewhat extravagant, had a different effect on that of an Eastern reader. The Bridemaids after undressing the Bride, come at last to the head, which they infold, we may presume, in an elegant head-dress, and then the king, who had been impatiently waiting in the nearest apartment, and listening to their description of her, is admitted.

III. Being thus brought together, the Bridegroom takes up their speech very properly (per. 6, 7, 8, 9.) To this succeeds the Bride's reply, (per. 10.) In per. 10, 11. is

12

Let us rise early to the vineyards,
Let us see if the vine flourisheth,
If the tender grape appeareth,
Or if the pomegranates blossom.
There I will grant thee my love.

The mandrakes diffuse their fragrance,
And over our gates are all delicious fruits,
New gathered as well as old,
Which I have laid up, my beloved, for thee.

(VIII.)

Oh that thou wert as my brother,
As an infant sucking my mother's breasts!
Then, should I find thee abroad, I would kiss thee,
Nor should I be despised.

2

I would lead thee into the house of my mother,
I would bring thee into the apartment of her that conceived me,
That thou mightest be my guide.
I would give thee drink of the spiced wine,
And of the juice of the pomegranate.

3

His left hand is under my head,
And his right hand embraceth me.

I conjure you, O ye daughters
Of Jerufalem, by the roes,

And

COMMENTARY.

is clearly seen the coy reserve of a bashful maiden, her affected delays, and modest excuses; in other words she says, "Let us not indulge our pleasures now; it is not for want of affection; to morrow morning will be soon enough; the vineyards will be more suitable; there will I give thee proofs of my love." Soon after in VIII. per. 1. and 2. she begins to yield, "Oh that thou wert my brother, &c. I could then shew you in publick marks of my affection, but now I am ashamed of doing it. I would give thee to drink, &c. I should then find no difficulty in presenting to you this bowl of spiced wine, as the nuptial ceremony requires, which at present I hardly know how to do before so many witnesses." This lasts to the words, "His left hand is under my head, &c." and then all her reluctance is over.

And by the hinds of the field,
That ye disturb not, nor awake
My love, until he please.

ECLOGUE THE SEVENTH.

Virgins, Bridegroom, Spouse, Bridegroom's Companions.

Virgins.

5 Who is this that cometh up from the wilderness,
Leaning upon her beloved?

*Bride-
groom.*

I excited thee *to love* under the citron-tree:
There thy mother plighted thee,
There she that bare thee plighted thee to me.

6 *Spou.* Oh set me as a seal upon thine heart,
As a seal upon thine arm!

For love is powerful as death,
Its ardor is inflexible as the grave;
Its arrows are arrows of fire,
Which JEHOVAH hath kindled.

Doubtless

COMMENTARY.

The seventh day's Eclogue

Seems to be appropriated to the putting the finishing hand to the contract, and settling the affair of the dowry.

This day's eclogue is opened by the bridemaids, (per. 5.) who see the Spouse now with her virgin airs laid aside, leaning in all the fondness of conjugal affection upon her husband. The Bridegroom coming up makes a solemn recapitulation of the contract they had entered into, and of the ratification it had received from the mother. The contract being thus recapitulated, the Bride, per. 6. claims from her husband an inviolable observance of it; for her affection for him was unalterable:
and

7 *Bride-
groom.*

Doubtless many waters cannot
Extinguish love,
Nor can rivers drown it.

If a man would give all the wealth of his house
For love, it would be utterly despised.

8 *Spou.*

We have a little sister,
Who hath yet no breasts.

What shall we do for our sister,
On the day she shall be treated for *in marriage?*

9 *Bride-
groom.*

If she be a wall, we will build
Upon her silver towers:
And if she be a door, we will inclose
Her in wainscot of cedar.

10 *Spou.*

I myself am both a wall and a door,
And my breasts are as turrets:
Therefore I was in his eyes,
As one that findeth favour.

11

Solomon hath a vineyard
In Baal-Hamon.
He hath let out the vineyard to keepers;
Each is to bring a thousand pieces of silver for the fruit of it.

12 *My*

C O M M E N T A R Y.

and in return the Bridegroom declares, per. 7. that nothing was capable of abating his fondness and love for her. In per. 8. the affair of the dowry comes on, where the Bride having a younger sister not yet marriageable, stipulates for some reserve to be made in her favour. And the Bridegroom, per. 9. declaring his consent to settle on her a handsome dowry at her future marriage; the Spouse pronounces first herself, per. 10. and then her vineyard, per. 11, and 12. and all her fortune to be Solomon's.

The whole nuptial ceremony being now compleated, and the bridal week expired, the poem concludes with a few pastoral expressions of mutual tenderness and affection.

12 My vineyard which before brought me in a thousand pieces,
Is now thine, O Solomon; and there are two hundred pieces
For those that look after the fruit thereof.

13 *Bride-
groom.* Thou that residest in the gardens,
My companions are attentive to thy voice;
Let me also hear thy voice.

14 *Spon.* Fly to me, my beloved, and be thou
Like the roe or the young hart
On the mountains of aromatics.

NOTES CRITICAL AND EXPLANATORY.

Ch. I. per. 1. The Song, &c.) The Reader must be told that the commentary and division of this Song into dialogues are taken from an anonymous performance printed for Mr. Doddsley in 1762. I was so much pleased with that piece when it first appeared, that I applied to him for the name of the Author: but he could not oblige me. If this work should fall into his hands, I would beg of him, to accept my thanks for the pleasure it gave me, and to pardon the liberty I have taken in adorning my translation with his Commentary, and extracts from his Introduction. There is still entertainment enough left for the reader of taste in his elegant Annotations.

The division of the poem is very ingenious: to say more is unnecessary. It is not perhaps in the power of an European critic to divide an Eastern pastoral with more judgment, and descant upon it with more spirit, than this Author has done. Upon these subjects no two learned men will think in the same manner. If we can but hit on an hypothesis, that will set the poem in an easy light, this is all that is to be expected. An Asiatic poet may do more.

The literal sense of this pastoral is all I am concerned with. There is a spiritual meaning: but it would be still more difficult to agree upon it. On this occasion we may say what the Apostle says on another; No one can lay any other foundation, than what is laid, even Jesus Christ. But let every one take heed what superstructure he raiseth thereon. If he build upon this foundation, gold, silver, or precious stones, his work will stand the test, and he shall receive a reward: but if he build wood, hay, or stubble, his work shall be burnt, and it will be happy, if he himself escape, without more damage, out of the fire.

Per. 3. l. 1.) In this line two words, which the metre requires, have been omitted by the transcribers, and the connecting particle *vau* changed into a preposition. This has occasioned it to be torn away from the foregoing period to which it adds beauty, and to be joined to this, where it introduces confusion. I have followed the LXX in restoring the text, and ch. iv. 10. where the same words are repeated, shews the LXX to be right.

Per.

Per. 4. To the fragrance, &c.) The LXX read *lersh yemanuca*, which refers to the foregoing period, and is undoubtedly the true reading. The metre requires them.

Ibid. 1. 6. Thou, &c.) The substantive is not the nominative to the verb, but is used adverbially in the oblique case, and signifies *justly*. It is rendered ch. VII. 9. *smootherly*; and so it should be rendered Prov. xxiii. 31.

Look not thou on the wine when it sparkleth,
When it sheweth its colour in the cup.

It may go down smoothly;
But in the end it will bite like the serpent,
And sting like the adder.

Thine eyes will gaze upon foreign women,
And thine heart utter perverse things.

Thou shalt be like one who lieth down to rest, *on a plank in the sea*;
Or who lieth down to sleep, on the top of a mast.

I am threshed, *thou wilt say*; but not hurt: I am beaten;
But I feel it not. Oh when will my next sleep be over?
I will then return to it again and again.

The verb is used impersonally. *They justly love thee* is the same as *Thou art justly, or deservedly, beloved*. In Is. i. 5. the two verbs are used impersonally and may be rendered

On which part, will ye be smitten next? *on which*, corrected again?
The whole head is sick, and the whole heart faint.

Per. 5.) In the Hebrew there is an hyperbaton verborum. In the translation I have reduced the words to the English order of them. — Zenobia, Queen of Palmyra, was one of these black Beauties.

Per. 9. To a steed) The metre shews the pronoun suffix *my* to be redundant. — Solomon is not the only poet who has compared a fine woman to an elegant steed. Theocritus has compared the famous Helen to one.

Per. 10. How) The LXX read *mah, how*; and the metre requires it.

Per. 15. And without blemish) So it is read in one MS, as it occurs again in this poem, ch. IV. 7.

Ch. II. per. 1.) *Of the field*) The present text reads *Of Sharon*. But the LXX read *hassadeh, of the field*, which is right. The speech is the bride's; and she speaks of herself, as a common field-flower; which gives the bridegroom an opportunity of complimenting her in the next period.

Per. 5. With perfumes) The present text reads *with flagons*: but the LXX read *besemanim, with precious ointments or perfumes*. The present reading is defensible upon

upon no other supposition, but that *flagons* are used for *the wine* contained in them. But if *wine* is meant here, why such large vessels as flagons?

Per. 9. On the mountains, &c.) This whole verse has been dropped by the transcribers. The LXX have retained it. Compare the last verse of this poem.

Per. 13. Diffuse their fragrance) The preceding verse is complete in sense and measure. The metre shews these two words to belong to another verse, and then the verb will want its nominative. This nominative occurs with these two words, VII. 13. and seems to be the word wanted here. — The word, which we render *mandrakes*, denotes a kind of round aromatic apple, in flavour and taste so delicious, that they are fit only for the tables of princes. In Judea they were to be gathered in spring as well as autumn.

Per. 17. On the mountains of aromatics) The present text reads, of *Bether*. But this word nowhere occurs in Scripture. And Theodotion reads here, as the last verse of this poem is read. The metre requires it should be so read here, and the LXX read it so originally.

Ch. III. per. 1. I called, &c.) This verse the LXX have preserved, and it is parallel to the foregoing. The Alex. copy has preserved it in the next period, and it is repeated in V. 6.

Per. 6. What) *mi* signifies *what*, as well as *who*. So I have rendered it Deut. xxxiii. 29.

Ch. IV. per. 8. 1. 2.) The LXX read *callab taboi*, and so does a MS.

Per. 9. Glance) The word signifying *glance* has been dropped. Le Clerc supplies it.

Per. 10. How beauteous is thy love) One MS. reads, How beautiful are thy steps.

Per. 12. 1. 2. A garden) So the LXX Vulg. and Syr. read; so do several MSS.

Per. 14. Spikenard) The transcribers have written this word twice over, once in the plural and once in the singular. The Syr. and metre shew the first to be redundant.

Per. 14. 1. 2. Of Lebanon) The present text reads of frankincense. LXX and Vulg. and two MSS. Lebanon.

Ch. V. per. 1. Palm honey) See Taylor's Conc. R. 774.

Ibid. At the door) The LXX read *petaš*, which has been dropped.

Per. 13. Beds) The LXX read in the plural.

Per. 14. Bright) The substantive is in the plural and requires a plural verb. The particle of comparison has been dropped before the next substantive.

Per. 16. Honey-comb) The Syr. supplies *zup*, and the metre requires it.

Ch.

Ch. VI. per. 5.) I have left half this period and the two next untranslated, because they seem to me to be interpolated from ch. IV. per. 1, 2, and 3. Solomon in so short a poem as this is, would never compliment his Bride twice under the same images and similes. And what betrays the interpolation is, the transcriber forgot to interpolate one of the similes.

Per. 9. 1. 3. The only one) *azat* has been dropped. It ought to be placed before this line, as well as before the two preceding.

Ibid. 1. 6. And the concubines) The metre shews us, that the original word does not belong to the former line, but to this, and that the verb belonging to it has been dropped. I have supplied a verb which the sense requires.

Per. 11. 1. 5. There, &c.) This line the transcribers have omitted. The LXX have preserved it, and the next period shews it to be necessary to the sense.

Ch. VII. per. 1 — 6) The virgins' speech contains nine stanzas, each stanza, excepting the sixth and ninth, consisting of two verses. The sixth in the present text consists of only one verse, the ninth of three. The sixth is incomplete, the ninth redundant, and the critics know not how to make sense of the third verse. But if we restore this third verse to the sixth stanza, the stanza, the sense, and the verse will then be complete; and the ninth stanza will be disencumbered of a verse which makes no sense in that connection. In the next place if we compare the sixth stanza thus restored with the parallel place IV. 4. we shall be convinced that it is the true reading. This emendation is momentous, as it restores two stanzas, and is a high recommendation of Bp. Hare's metre, by which only it could be discovered. The following note furnishes us with another instance.

Per. 6. Such) *zot*. This word is absolutely necessary here, where the metre requires it; but is entirely redundant in the beginning of the next period, where the transcribers have placed it. Here it closes very emphatically the foregoing description, in the same manner as *zeb* closes the description in V. 16.

Per. 9.) Houbigant for *ledodi* reads by conjecture *lebici*. At the end of this period the LXX read in their copy *sepatim vefenim*.

Per. 10. And I am his) The verse being defective, I have supplied these words from VI. 3. And as this period is addressed by the Spouse to the Bridegroom, it is meant to promise him all obedience for the future. In VI. 11, and 12. when she had promised him obedience, she had fled away: but now she submits. I have for this reason reversed the pronouns, reading *yalav tefukati*. Three MSS. read the last word so, and one the first.

Ch. VIII. per. 2. Into the apartment of her that conceived me) In the present text these words have been omitted. The LXX found them in their copy, and they are necessary to the metre. These words occur together in III. 4.—The second verb of this period has been transposed. It ought to be placed, the first word of the second verse, as I have placed it in the translation.

Per.

Per. 3. l. 2. And) The copulative has been omitted at the beginning of this verse, and the plural termination of the substantive at the end. The LXX read it in the plural.

Per. 4. By the roes and by the hinds of the field) The transcribers have omitted these words. The LXX have retained them, and this stanza we have in II. 7. and III. 5. in the same words. And if we compare the three stanzas, we shall here find two other mistakes in this. The metre likewise requires these words. Four MSS. have them.

Per. 8. l. 2. Hath yet) *yed* seems to have been dropped at the end of this verse.

Per. 9. Towers) The LXX read the word in the plural.

Per. 10. And a door) Metre and sense seem to require *vedelet*. See the preceding period.

Per. 13. Thy voice) *et kolec* seems to have been dropped. Comp. II. 14.

P A R T XVII.

The admonitory Song of Isaiab to the Israelites, representing under the parable of a Vineyard, their unfruitfulness under all the means of Grace which God had afforded them; reproving them for their heinous wickedness; and threatening them with Captivity for their baseness and Ingratitude. Isaiab V.

1 **I** WILL now sing to my Beloved
2 A song concerning his love to his vineyard.

My Beloved had a vineyard,
On a very fruitful hill.

2 He made a fence about it,
And gathered out the stones of it,
And planted it with a choice vine.

He built a tower in the midst of it,
And also made a wine-press in it.

Then he looked, that it should bring forth grapes;
But it brought forth stinking fruit.

3 And now, ye inhabitants of Jerufalem
And men of Judah, judge,
I pray you, between me and my vineyard.

4 What more could have been done to my vineyard,
Which I have not done to it?

Why then, when I looked, that it should bring forth
Grapes, did it bring forth stinking fruit?

5 Come

- 5 Come then, I will now tell you,
What I am about to do to my vineyard.

I will take away its fence, that it may be eaten up;
I will destroy its wall, that it may be trodden down;
6 And I will lay it waste.

It shall not be pruned, nor shall it be weeded;
Briers and thorns shall spring up in it,
And I will command the clouds,
That they suffer no rain to fall upon it.

- 7 Now the house of Israel is the vineyard of the LORD of hosts,
And the men of Judah the plantation in which he delights:
But when he looketh for judgment, behold oppression;
And when for justice, behold a cry.

- 8 Woe unto those who join house to house,
And who lay field to field,
Till no room be left, that they may dwell
Alone in the midst of the land!

- 9 In mine ears hath the LORD of hosts revealed it;
Assuredly many houses shall be made desolate;
Houses large and beautiful shall be without an inhabitant.

- 10 Ten acres of vineyard shall produce *but* one bath of wine,
And an homer of seed shall yield *only* an ephah.

- 11 Woe unto those, who rise early in the morning,
That they may follow strong drink; and sit late
In the evening, that wine may inflame them!

- 12 The harp and the viol, the tabor and the pipe,
And wine accompany their feasts;
But they regard not what JEHOVAH is about to do,
Nor consider the operation of his hands.

13 There-

- 13 Therefore my people are going into captivity, for want of know-
Their honourable men shall be famished, [ledge;
And their common men parched up with thirst.
- 14 For this reason hell enlargeth his appetite,
And openeth his mouth without measure;
And their illustrious men and their common men,
And they that shout and rejoice, shall descend into it.
- 15 Thus the mean man shall be brought low, and the great man
And the eyes of the lofty shall be cast down; [humbled,
16 But the LORD of hosts shall be exalted in judgment,
And God, the Holy One, sanctified by *his* justice.
- 17 Then shall the lambs feed, as they are led:
But the pastures of the fat cattle shall strangers eat.
- 18 Woe unto those, who draw out iniquity, as a long rope,
And *lengthen out* sin, as a cart-rope.
- 19 To those, who say, " Let him forward and hasten
" His work, that we may see it;
" And let the counsel of the Holy One of Israel
" Draw near and come to pass, that we may know it!
- 20 Woe unto those, who call evil good, and good evil!
Who put darkness for light, and light for darkness!
Who put bitter for sweet, and sweet for bitter!
- 21 Woe unto those, who are wise in their own eyes,
And prudent in their own sight!
- 22 Woe unto those, who are mighty to drink wine,
And men of strength to mingle strong drink!
- 23 To those, who for a bribe justify the wicked man,
And take away the innocence of the righteous man from him!

- 24 Therefore as the fire devoureth the stubble,
And the flame consumeth the chaff;
So shall their root be as rotten wood,
And their blossom ascend as the dust:
Because they have despised the law of the LORD of hosts,
And rejected the Holy One of Israel.

- 25 For this reason the anger of JEHOVAH is kindled against [his people.
And he will stretch out his hand against them, to smite them.
Then shall the hills tremble, and their carcases
Shall become as dung in the midst of the streets.

Notwithstanding all this, his anger is not turned away,
But his hand is stretched out still.

- 26 And he will set up his standard to a nation afar off,
And call it from the end of the earth with a hiss,
And behold, being light-armed it shall come with speed.

- 27 Not one of them shall be weary or stumble;
Not one shall slumber or sleep;
Neither shall the belt of their loins be loosed,
Nor the latchet of their shoes broken.

- 28 Whose arrows are sharp,
And whose bows are bent.

The hoofs of their horses are accounted as flint;
And the wheels of their *chariots* as a whirlwind.

- 29 The noise of their *approach* shall be like that of the lions,
And their roar like that of young lions.

They shall rage, and seize *their* prey;
They shall carry it off safe, and none shall deliver it.

30 They

30 They shall rage against them on that day,
 Like the raging of the sea: and if one look on the land,
 Behold, darkness and distress!
 So that the light is darkened with the blackness thereof.

NOTES CRITICAL AND EXPLANATORY.

Per. 1. His love) The substantive is in the constructive form. The pronoun *vau*, *his*, has been dropped at the end of it. The true reading seems to have been *dodav*. The pronoun restored preserves a proper distinction between the composer of the song and Him to whom it is addressed.

Per. 2. A wine-press) The Heb. word may properly signify a *cistern* hewn or hollowed out of the rock to catch the wine from the press. But if so, it is here used by a synecdoche for the wine-press. At least the English reader, for whom I translate, will understand it best when so rendered.

Ibid. Stinking fruit) The word in the original signifies neither *wild vine* nor *wild grape*, but invariably *what stinks*. In the application and moral of the parable *the stinking*, offensive practices of the Israelites are pointed at, namely, their oppression, drunkenness, idolatry, &c. Hasselquist says, "the hoary nightshade is meant here, "because it is common in Egypt, Palestine, and the East; and the Arabian name, "which signifies *wolf grapes*, agrees well thereto. The prophet could not have found "a plant more opposite to the vine than this; for it grows much in the vineyards, "and is very pernicious to them: wherefore they root it out: it likewise resembles "a vine by its shrubby stalk." Whether the fruit of the hoary nightshade stinks I cannot say. When the prophet says, per. 6. that the vineyard shall not be *weeded*, he may allude to the common practice of rooting out the hoary nightshade.

Per. 4. Which) By comparing this period with the next, it appears that *after*, *which*, has been dropped, and *vau* faultily put into its place. The verse requires it.

Per. 5. I will) The LXX read the two verbs, which are now in the infinitive, as futures in the first person.

Per. 6. In it) The verse wants a syllable. The LXX, Syr. and Vulg. read *bo*, which compleats sense and metre.

Per. 7. The LORD of hosts) Heb. *JEHOVAH of hosts*. The ellipsis is most naturally supplied thus, *JEHOVAH, the God of hosts*. But *the LORD of hosts* is a phrase so familiar to us, that I would rather retain it, substituting *LORD* in *capitals* for *JEHOVAH*.

Per. 14. Hell) *jeol* in Hebrew, and *hades* in Greek, signify the universal receptacle of the dead. But neither of these words are yet naturalized in our language, nor perhaps ever will be. Nor is it possible to find an English word by which they can be universally translated. The Hebrews supposed this receptacle to be divided into two

parts, the one called *paradise*, the mansion of the happy; the other, a place of torment, the mansion of the miserable, which we call *hell*. Wherever therefore the mansion of the miserable is meant, in my judgment it would be better to translate the two words *hell*. Such a place is meant here and in Isaiah xiv. 9. and for this reason I render *jeol*, *hell*. And such is meant in Luke xvi. 23. where it is proper to render *hades*, *hell*. Thus, *In hell he lifted up his eyes, being in torments*. There are other places, where these words are opposed to *heaven*, see Pf. cxxxix. 8. and Matt. xi. 23. where it would be ridiculous to render them by any other word than *hell*. And in Isai. vii. 11. if in the second line the true reading be *jeol* as the ancients read it, the opposition requires it to be rendered thus,

Ask for thyself a sign from JEHOVAH thy God;
Go deep to hell *beneath*, or high to *heaven* above.

There are other places in the Psalms, and elsewhere, where *jeol* is equivalent to *death*, and there perhaps no better word can be found for it, than *the grave*. In the Apostles' creed no word seems to be so proper, as *the region of the dead*. He descended (not into hell, or *hades*, but) into the region of the dead. But mine is only a private translation: I leave these things to the decision of the learned.

Per. 17. Pastures) This period has long perplexed the critics. The ancient versions afford no light. The metre suggests, that a syllable is wanting. By the transposition of one letter in the word, reading it *reħobot*, sense and verse will be right. The sense seems to be this, During the captivity, the poor who shall be left in the land shall feed their lambs, wherever they can find food for them: but as to the rich pastures they should be deprived of them by strangers, who would bring their flocks and eat them up. The word is generally rendered *broadways* and *streets*, but if the reader will consult Pf. cxliv. 13. he may be convinced that it signifies *pastures* or places where cattle were kept. The word *strangers* seems to be the true reading. This same prophet threatens, I. 7.

Your country is desolate, your cities burnt with fire;
Your land, strangers devour it before your eyes.

Per. 18. As a long rope) F. Houbigant reads *saru*. He supposes the prophet to allude to the rope-maker, who, the longer he wants to make the rope, goes on adding fresh materials to it. Thus the habitual sinner goes on adding sin to sin, till at length he fills up the measure of his iniquity.

Per. 23. The righteous man) The metre rejects the plural termination. The LXX and Vulg. omit it.

Per. 24. The fire) Heb. *as the tongue of fire eateth*. In our language tongue seemeth to be redundant, unless the verb was *licketh up*.

Per. 26. To a nation) The metre rejects the plural termination. It is well known, that the Babylonish nation alone is the nation pointed at. If the reader can doubt, let him consult Jer. v. 15. Hab. i. 6. where it is called *a nation from afar*, as here: And accordingly the verbs and pronouns run in the singular number, not in the plural.

Per.

Per. 28. Bows) Hebr. adds *all* whose bows: but the LXX and metre reject *all*, nor is it necessary to be expressed, as it is implied.

Per. 29. The noise) In XIII. 4. this word signifies the tumultuous noise of an approaching army.

Per. 30. If one look) Some copies of the LXX add, *upwards or downwards*. But these words seem to be an interpretation borrowed from VIII. 21, 22. There they are necessary, as will appear from a view of the place.

He shall curse his king and his God,
And he shall turn his eyes upwards, and look down to the earth.
But behold! distress and darkness!

There *upwards* plainly refers to *his God* in heaven, and *downwards* to *his king* on earth. But here is no such reference. Besides, the next word here should be rendered not *earth* but *land*; for it was the land of Judah which the Babylonians invaded. But let every one judge for himself.

Per. 9. Revealed) The verb has been dropped. By comparing this period with XXII. 14. *nigleh* seems to have been omitted.

Per. 8. Woe unto those) This seems to be right, as the rest of *the Woes* are denounced against the guilty in the third person, not in the second. The person of the last verb wants to be changed.

P A R T XVIII.

A Thanksgiving. Isaiah XII. 1—6.

1 **O**N that day thou shalt say,
[been angry with me,
I will celebrate thee, O JEHOVAH; for though thou hast
Thine anger is turned away; and thou hast comforted me.

2 Behold! God is my salvation;
I will trust in him, and not be afraid:
For JEHOVAH is my strength and my song;
And he is become to me salvation.

3 And when ye shall draw waters with joy from the fountains of
4 salvation, on that day ye shall say,

Celebrate ye JEHOVAH; call upon his name;
Publish among the peoples his mighty deeds:
Make his name memorable; for it is highly exalted.

5 Sing a psalm to JEHOVAH; for he hath done a glorious deed,
Such as is made known over all the earth.

Cry aloud and shout for joy, thou inhabitress of Sion;
For great in the midst of thee is the Holy One of Israel.

NOTES CRITICAL AND EXPLANATORY.

Per. 1. On that day) The foregoing chapter points us to the days of the Messiah.

Per. 2. In him) The LXX read *bo*, and verse and sense require it.

Ibid. My song) The pronoun has been dropped. The verse requires it.

Per. 3. On that day) The last of the feast of Tabernacles. This ceremony the Messiah applies to himself, John VII. 37, 38.

P A R T

P A R T XIX.

*A Parable, or triumphant Song of the Jews on the fall of the King of
Babylon their Oppressor. Isaiah XIV. 3—20.*

3 **N**OW it shall come to pass on that day, when JEHOVAH shall have given
thee rest from thy sorrow, and from thy dread, and from thy hard bondage
4 which thou shalt have been compelled to serve; that thou shalt pronounce this
parable over the king of Babylon, saying,

HOW is the oppressor come to his end? *how* is the golden tribute abolished?
5 JEHOVAH hath broken the staff of the wicked, *even* the sceptre of *his* rulers.

6 He who in wrath smote peoples, is himself smitten; without any to avert *the blow*.
He who in anger chafed down nations, is himself chafed down without any to pre-
[vent it.

7 The whole earth is *now* quiet and at ease;

8 Even the fir-trees break forth into singing,

And the cedars of Lebanon triumph over thee, *saying*,

“Since thou art laid low, no feller is come up against us.”

9 Hell from beneath is in motion for thee to meet thee on thy arrival;
He stirreth up for thee the renowned dead, even all the chiefs of the earth;
He raiseth up from their thrones all the kings of the nations.

10 They all shall address, and say unto thee,

“What! art thou brought low as well as we? art thou become like one of us?”

11 “Is thy pomp, with the noise of thy viols, brought down to hell?

“Are worms spread under Thee? and do muck-worms cover Thee?”

12 “O Lucifer, son of the morning, how art thou fallen from heaven!

“How art thou, who didst cut off nations, cut down to the earth!”

13 In thy heart indeed thou hast said, “I will ascend into heaven,

“I will exalt my throne above the stars of God:

“I will sit down on the mount of the congregation, on the sides of the north;

14 “I will ascend above the heights of the clouds, I will be like the most High.”

15 But nevertheless thou art brought down to hell, to the sides of the pit.

16 They who see thee shall survey thee with wonder, and advert upon thee, *saying*,
Is this the man, that made the earth to tremble, and kingdoms to shake?

17 That turned the world into a wilderness, and destroyed its cities?

And that opened not the prison to his fettered captives?

- 18 All the kings of the nations are laid down in glory, each in his tomb:
 19 But thou art cast forth from thy sepulchre, as an abominable branch,
 As the raiment of those that are slain, who go down to the vaults of the pit.
 20 As a carcase trodden under foot, thou shalt not be joined with them in burial;
 Because thou hast destroyed thy land, and slain thy people.
 The seed of evil doers shall be mentioned no more:
 21 Prepare slaughter for their children for the iniquity of their fathers:
 Let them not rise again, nor possess the earth,
 Nor fill the face of the world with their cities.
 22 For I will rise up against them, saith the LORD of hosts,
 And I will cut off from Babylon the name and the remainder,
 The son and the grandson, saith JEHOVAH.
 23 I will make it a possession for the bittern, and pools of water.
 And I will sink it into the mud, saith the LORD of hosts, that I may destroy it.

NOTES CRITICAL AND EXPLANATORY.

Per. 4. Come to his end) Hebr. *ceased*, that is, *to be*. I have taken the liberty to express it the more fully for the English reader's sake.

Per. 5. Rulers) These were no less than one hundred and twenty: for the empire of Babylon was divided into no less than one hundred and twenty provinces.

Per. 6. Smitten) The Masorets have mispointed this word. It ought to have been pointed, not as a substantive, but as a participle passive *mucceh*, in opposition to *macceh*, which precedes it. — In the next line a syllable is wanting to complete the verse. If for *rodeh* we read *meraddep*, which *murdap*, the word opposed to it, requires, all will be right.

Ibid. Chased down) The verb signifies to pursue and hunt down. Thus Jeremiah represents the captives of Judah, as pursued and ready to be hunted down, Lam. i. 6.

Her princes are like harts, which find no pasture,
 And are fled without strength before *their* pursuers.

Per. 7. If the Reader would see, in how much more advantageous light Bp. Hare's metre places this poem, than that in which the Masorets have set it, he may read the preface.

Per. 9. The renowned dead) The prophet here explains *repaïm* by the *chiefs of the earth*. He means by this term all those Heroes and Conquerors of old, who stiled themselves *The Deliverers and Benefactors of mankind*, and were idolised and adored as such, after their deaths; but who might more properly have been stiled *The Oppressors and Butchers of the human species*. Daniel in describing the great Conqueror Nebuchadnezzar to his son Belshazzar, the very person on whom this satyr was made, gives this character of the Eastern monarch, v. 19. whom he would he slew, and whom he would he kept alive; whom

whom he would he set up, and whom he would he put down. In dispensing even life and death he acknowledged no law, but that of his own despotic will. And the same he followed in putting down and setting up nations. See per. 6. and 20.

Per. 12. Didst cut off) As this verb signifies *to discomfit* with the sword Ex. xvii.

13. I have taken the liberty to translate it, as I have done.

Per. 13. On the mount of the congregation) Mount Sion on which the temple was built, is called *the mount of the congregation* for the same reason that the Tabernacle was called so, namely, because there the God of Israel resided among his people, and *met* them: there the whole nation assembled three times every year with their offerings: and there they eat of his sacrifices, and were partakers of his table.

Per. 19. That are slain) The Hebr. text adds, *thrust through with the sword*. But these words seem to have been originally a marginal explanation of *those that are slain*, interpolated by an injudicious transcriber. The metre rejects them, and they add neither weight nor beauty to the simile.

Per. 21. Their children) The Syr. and Chald. read *banam*.

Per. 23. That I may destroy it) These words conclude this sublime poem. The four following periods contain a detached prophecy on Senacherib, without any relation to this. This was evidently composed on Belshazzar the last king of Babylon, who on taking that city was slain by Cyrus's soldiers, in the midst of a drunken revel, while he and his lords, his wives and concubines, were carousing out of the vessels taken from JEHOVAH's temple at Jerusalem in honour of the gods of silver and gold, &c. See Dan. V. 23. — The Bp. of Bristol's Dissertation on the Prophecies concerning Babylon will afford the reader great entertainment.

P A R T XX.

A Song of Praise. Isaiah XXV. 1—6.

- 1 **T**HOU, O JEHOVAH, art my God; and I will exalt thee:
I will celebrate thy name; for thou hast done wonderful things.
Thy counsels from old time have been faithfulness and truth.
- 2 For thou hast made the city, a heap;
The fortified city, a ruin;
And the palace of the proud to be no city;
It shall never be rebuilt.
- 3 For this reason the powerful people shall glorify thee;
The cities of the formidable nations shall fear thee:
- 4 Because thou art a defence to the poor,
A defence to the needy in his distress;
A refuge from the storm, a shade from the heat,
When the blast of the formidable rages as a winter storm.
- 5 As the heat in a dry place *is abated* by a cloud;
So shalt thou bring down the tumultuous noise of the proud:
As the heat *is abated* by the shade of a cloud;
So shall the exultation of the formidable be brought low.

NOTES CRITICAL AND EXPLANATORY.

Chap. xxv. The LXX entitle this poem, *An Ode*. On what occasion it was composed, it is not possible to say.

Per. 1. And) The metre requires the copulative. Comp. Exod. xv. 2.

Per. 2. The proud) Houbigant and Bp. Lowth read *ædim* here and in per. 5.

Per. 4. As a winter storm) Thus the Bp. translates with the learned L. Capel.

P A R T

P A R T XXI.

A Thanksgiving to be sung by the Jews on their return from Captivity.
Isaiah XXVI. 1—20.

1 O N that day shall this song be sung;

In the land of Judah we have a strong city:
Salvation will Jehovah substitute for walls and bulwarks.

2 Open ye the gates, that the righteous nation,
Which retaineth *its* faithfulness, may enter in.

3 We are firmly persuaded, that thou wilt keep *us*
In perfect peace; because we rely upon thee.

4 Rely upon JEHOVAH for ever and ever;
Because JEHOVAH is the Rock of Ages.

5 For he abaseth those, who dwell on high:
The lofty city, he layeth her low;
He bringeth her down to the ground.

6 The foot shall trample her on the dust,
The foot of the afflicted, and the steps of the oppressed.

7 The way of the righteous *nation* is integrity;
The path of the righteous *nation* is uprightness:
Thou, O God, makest plain *to us* the way of thy laws.

8 We waited, O JEHOVAH, for thy name;
The affection of our souls was to thy memorial.

9 With my soul I longed for thee in the night,
And with my spirit within me I sought thee early.

For when thy judgments are in the earth,
The inhabitants of the world learn righteousness.

10 Should a wicked *people* be spared, they would not learn righteousness:
In the land of rectitude they would deal wickedly, [ness:
And would not look upon the majesty of JEHOVAH.

11 When thy hand, O JEHOVAH, is lifted up, they will not see:
But they shall see *thy* zeal for *thy* people, and be ashamed.

Doubtless fire shall devour thine adversaries;

12 But thou, O JEHOVAH, wilt ordain peace for us;
For thou, O JEHOVAH our God, hast performed
For us all our mighty works.

13 Other lords besides thee have ruled over us;
But thee and thy name only do we *now* celebrate.

14 Those dead *lords* shall not revive, those dead tyrants shall not rise
For this reason thou hast visited them and destroyed them, [again:
And made every memorial of them to perish.

15 To thy own nation, O JEHOVAH, thou hast given life;
To thy own nation thou hast given life; and art glorified.
Thou didst remove *us* afar off to the ends of the earth.

16 In our trouble, O JEHOVAH, we applied to thee;
When thy chastening was upon us, we poured out a prayer.

17 As she that hath conceived, when her time is come,
Is in pain, and crieth out in her travail;
So were we, *when banished* from thy presence, O JEHOVAH.

18 We conceived, we were in pain; but we brought forth wind;
Our land did not obtain deliverance,
Nor did the inhabitants of the world fall.

19 Thy

- 19 Thy dead, *O Lord*, shall revive, thy dead bodies shall rise again:
Awake then and sing aloud, ye who dwell in the dust;
For thy dew, *O God*, is *reviving*, as the dew of herbs:
But the earth shall cast out as abortives, *its* dead tyrants.

NOTES CRITICAL AND EXPLANATORY.

Per. 1. This Song) The prophet to inspire the Jews with full confidence in God, that he would in his good time deliver them from captivity, composes beforehand, and as it were, puts into their mouths this song of thanksgiving, which might be used by them on the occasion.

Ibid. In the land of Judah) The Masorets have joined these words to the words foregoing, separating the city from the country in which it was situated; but the metre reclaims them, as belonging to the song. And then it plainly appears, that the strong city was Jerusalem.

Ibid. JEHOVAH) In per. 4. the transcribers have inserted this name three times instead of twice; but here have omitted it. The verb wants its nominative case, and as the song is addressed to Jehovah, no nominative can be so properly supplied.

Per. 2. The righteous nation, &c.) The Jewish is called the righteous and faithful nation; righteous as keeping covenant with Jehovah, and faithful as being true to his worship, and not committing spiritual whoredom against him. And after the Babylonish captivity the Jews never relapsed into idolatry. Jerusalem, when purged from her dross, was to be called again Is. i. 26.

The city of righteousness, the faithful city.

Per. 3. We are firmly persuaded) Hebr. *It is a thought or persuasion firmly supported.*

Ibid. Because we rely) This address begins in the first person plural *We*, per. 1. and I make no doubt, but originally it ran in the same person throughout, excepting per. 9. which runs in the first singular. The Vulg. and Syr. read the verb in the first person plural here. As change of person makes no change in the sense, I have taken the liberty to continue the address in the same person throughout. The ancient Versions seem to favour this.

Per. 5. The lofty city) Babylon; of which Nebuchadnezzar said in the pride of his heart, Is not this Babylon the Great, which I have built by the might of my power, for the residence of my kingdom, and for the honour of my majesty? Dan. iv. 30.

Per. 5. Layeth her low) This verb is repeated in the present text, but neither the LXX nor metre acknowledge it. The copyist wrote it twice over, and would not blot his copy in putting it out.

Per. 6. On the dust) The Masorets have thrown these words to the former period; but the metre shews that they belong to this. *Yad* should be *yal*.

Per.

Per. 7. Righteous nation) As this song was professedly composed for the use of the righteous nation, either the singular is used collectively for the plural, and should with the LXX be translated in the plural, or else the word *goi*, *nation*, is understood.

Ibid. Uprightness) I point the word *jafer*.—The Masorets have thrown three words which belong to this period to the next; but the metre reclaims them. The first word *ap*, should be *et*, the sign of the accusative, and the last word, in this connection should be rendered *laws*: So Grotius and Le Clerc translate it. The next period is evidently compleat, without these three words.

Per. 8. We waited) The present text adds *for thee*. But the LXX and metre reject it, and so does a late eminent critic.

Per. 9. Are) The nominative wants its verb. The original reading was perhaps *et ajeru*, *when thy judgments go abroad in the earth*. — The judgments here mentioned were those executed upon the Babylonish Empire by Cyrus, who set the Jews at liberty.

Per. 10. A wicked people) Either *Yam*, *people*, is understood, or else the singular is used collectively for the plural. The verbs in the next period run in the plural. The Babylonians are here pointed at, who throughout this poem are contrasted to the righteous nation.

Ibid. In the land of reſtitute, &c.) That is, in the land of Judea. The ſenſe ſeems to be, that ſhould a heathen nation go unpuniſhed for their cruelty and their crimes, though tranſplanted into Judea itſelf, they would not be reclaimed, nor even look up to the peerleſs majeſty of Jehovah; but that being puniſhed for their wickedneſs they would at length learn to revere the God of Iſrael, and repent of their crimes.

Per. 11. But they ſhall ſee) The verb wants its accuſative. The tranſcribers have thrown it out of its place. It ought to follow this verb and not the next.

Per. 11, 12, 13.) The Maſorets have divided theſe three periods very injudiciously. The diviſion which the metre points out, is to me very ſtriking and pertinent.

Per. 12. Mighty works) Our ſeveral deliverances from bondage and ſlavery.

Per. 13. Ruled over us) The god Baal derived his name from this root, and the verſe might be rendered uncouthly indeed, *Lords excluſive of thee have Baalized*, i. e. lorded, *it over us*. *Lords* here muſt mean the gods of the heathen in oppoſition to Jehovah the God of Iſrael. The ſenſe ſeems to be, *Before we were led into captivity we ſerved the Baalim of the heathen; (for amongſt them there were gods many and lords many:) but our ſufferings under thy chaſtening hand have perfectly weaned us from idolatry, and we will ſerve thee only*. The next period explains who thoſe *Lords* were. They were dead men deified.

Per. 14. Dead tyrants) The prophet has explained who theſe *reſpaim* or *renowned dead* were, ch. xiv. 9. They were all the Chiefs of the earth: thoſe Heroes of antiquity who were called the benefactors and deliverers of mankind, but who through the frailty of human nature frequently degenerated into tyrants and oppreſſors. Such was pro-

probably Nimrod of old, the mighty hunter before the Lord, and such afterwards Belus, &c. From honouring them as benefactors when living, they proceeded at length when dead, to confer on them the names of their gods, and to worship them.

Ibid. Every memorial) The word here rendered *memorial* is in the foregoing per. rendered *celebrate*. The meaning seems to be, that not only divine honours should cease to be paid to them, but that the very name and memorial of them, as gods, should perish. At the taking of Babylon not only their gods Bel and Nebo perished, but those tyrants who derived part of their names from them, such as Nebuchadnezzar and Belshazzar, and their very race became extinct. See ch. xiv. 20, 21, 22.

Per. 15. Haft given) Hebr. *haft* added. What was added has been dropped by the transcribers, and is variously supplied by translators. I supply *hajjim, life*, in opposition to the period foregoing, in which the Babylonish gods, and consequently the royal race are said to become extinct. — To send the Jews into captivity was *civil death* to them: To restore them to their own land was *life from the dead*. By this restoration Jehovah was glorified, not only by his own people, but by the nations around them.

Ibid. Ends of the earth) The present text adds *all*. But this dispersion was not universal. The Jews were only banished to Babylon and its environs, which is called V. 26. the end of the earth. The original reading was probably *yad, unto*, and was changed into *col, all*, by the carelessness of transcribers. Le Clerc renders the verse, *Thou hast enlarged all the borders of the land*. But in his notes he confesses that these never were enlarged, and applies it, not in the literal but mystical sense, to the Spread of the Gospel.

Per. 18. But) The present text adds *como, as*. But this word is plainly interpolated from the period above. The LXX acknowledge it not, nor does it properly signify *as it were*. The Jews had conceived false hopes of an earlier deliverance from captivity, but these hopes proved abortive, as the next word shews. The adversative *vau, but*, which the LXX read, is here evidently required. See a similar manner of expression Pf. vii. 14.

Per. 19. Thy dead bodies) The *koph* final has been dropped at the end of this word. It should be read *niblotuca* as the verb is in the plural, and the LXX read it in the plural. And thus it answers to *metuca*. All that the prophet meant was, that the Jews, who were then in captivity at Babylon, and were in a civil capacity *dead*, should be restored to their own land which was *life* to them; while the Babylonish tyrants and people should be extinct for ever. The prophet speaks in such terms, as when the doctrine of the resurrection was brought to light should be applicable to that doctrine. And probably the early, though imperfect, knowledge which the Jews had of this doctrine was owing to expressions of this kind, but not to its having been a popular doctrine, so early as the prophet Isaiah. The thanksgiving of Hezekiah contradicts this, ch. xxxviii. 18, 19. This period is evidently opposed to per. 14.

P A R T XXII.

A Parable representing Israel under the Image of a Vineyard, and Jehovah as the Keeper and Protector of it from every thing inimical to it. Isaiah XXVII. 2—6.

- 2 **O**N that day there shall be *again* a vineyard of pure wine.
Sing ye alternately concerning it,
- 3 I, JEHOVAH, am the keeper of it.
Every moment I will water it,
Left any thing should injure it:
I will keep it night and day.
- 4 I am no longer wroth with it. Oh that I might
Engage with the briers and the thorns!
I would march against them, and burn them together.
- 5 Or else let them lay hold of my protection;
Let them make peace with me.

NOTES CRITICAL AND EXPLANATORY.

Per. 2. A vineyard) The fifth chapter contains a song, threatening the Israelites under the image of a vineyard, that if they did not bring forth the fruit expected from them, Jehovah would lay waste the vineyard by sending them into captivity. This song seems to have been composed after the captivity, when Jehovah took them once more under his protection. The words following the song intimate this. *The day (jamin seems to have been dropped) are coming, that Jacob shall strike root, and Israel shall blossom and bear fruit, and they shall fill the face of the world with increase. Did He smite them, as He hath smitten those who smote them? Are they slain after the manner of those who slew them?* No, the Israelites were restored to their own land, whereas the Babylonians became extinct.

Ibid. Pure wine) So this word is translated Deut. xxxii. 14. meaning unadulterated with impure mixtures of any kind. The Israelites, who are here represented by the vineyard, never after the Babylonish captivity went a whoring after other gods, nor admitted any impure worship. The LXX and Chald. seem to have had the same reading, translating it, an *excellent* vineyard.—The last verse of this poem has been repeated by the transcribers. The repetition seems not to add either weight or beauty to it. For this reason I have left it untranslated.

P A R T

P A R T XXIII.

Isaiah XXXVIII. 9—21.

• **T**HE thanksgiving of Hezekiah king of Judah, after he had been sick, and was recovered from his sickness.

- 10 WHEN my days were cut short I said,
“ I am soon to pass through the gates of the grave,
“ I am justly deprived of the remainder of my years.
- 11 I said, “ I shall never more see JEHOVAH,
“ In the land of the living.
“ I shall no longer behold man,
“ With the inhabitants of the world.
- 12 My dwelling is taken down and removed
From me, as a shepherd's tent.
Thou hast shortened *the thread* of my life, as the weaver.
- 13 Thou hast cut me off, as a web *from the loom*.
I counted, *that I might live* till the morning, *saying*,
“ He will then break all my bones, as the lion,
“ Between morning and night he will make an end of me.
- 14 As the crane or the swallow, so did I bemoan myself,
I did mourn like the dove.
Mine eyes failed with looking upwards *to Thee, saying*,
“ O JEHOVAH, *sickness* oppresseth me; do thou release me!
- 15 What shall I say? He both gave me his word,
And hath performed it. In remembrance of the bitterness
Of my soul I will walk circumspectly all my years.
- 16 Is it by these means, O Lord, that men live?
And is the life of my spirit owing to all these things,
That by these thou shouldest heal me and recover me?

R

17 Be-

- 17 Behold my bitterness is turned into peace,
And thou hast delivered my life,
O JEHOVAH, from the pit of destruction;
For thou hast cast all my sins
Behind thy back.
- 18 The grave doubtless cannot praise thee,
Death cannot celebrate thee;
They who go down to the pit
Cannot wait for thy truth.
- 19 The living, the living, he *alone* can praise thee, as I do this day.
The father shall make known to his children thy truth.
- It is JEHOVAH who hath saved me;
Therefore we will sing my song to musick,
In the house of JEHOVAH all the days of my life.

NOTES CRITICAL AND EXPLANATORY.

Per. 10. Cut short) The verse wants a syllable. The original reading was probably *ci nidmu*. — This poem has suffered much from transcribers. Scarce a period has escaped. Criticising is in some places little more than groping in the dark. There is room for difference of opinion. I have given to every period such a sense as appeared to me to be consistent with the occasion and the context, without assigning my reasons.

Ibid. Justly deprived) The word is used in its forensic sense. I *am mulcted*, and am to pay the forfeit of my life to the justice of God.

Per. 11. The word *jah* has been written twice by the transcribers. If the reader will compare the first verse of this period with the third, he will be convinced that the last *jah* was originally *yed*.

Per. 14. Sicknefs) *mablab* seems to have been dropped, or to be understood.

Per. 15. In remembrance) Hebr. *On account of*.

Per. 16. This translation I received in a letter from Dr. Grey 25 years ago. How he read the text he did not say. He thought the king alluded to the plaister of figs, and the means used for his recovery.

Per. 17. Delivered) Houbigant reads *šajšēla*.

P A R T

P A R T XXIV.

The Lamentations of Jeremiah.

C H A P. I.

L A M E N T A T I O N T H E F I R S T .

The prophet complains that Jerusalem, which was once in the most flourishing and respectable condition, was then laid waste, the people carried into captivity, and the divine service abolished. He confesses that all these miseries befel the Jews, because of their rebellion against God: and looks forward to that day when he would in compassion to his people restrain the malice of their enemies.

NOW it came to pass, after Israel was carried away captive, and Jerusalem laid desolate, that Jeremiah sat himself down to weep, and poured out this lamentation over Jerusalem, saying,

- 1 How does the city that was full of people, sit solitary !
How is she that was great among the nations, become as a widow !
How is she that was princeſs among the provinces, become tributary !
- 2 She weepeth ſore in the night, and her tears run down her cheeks :
Among all her lovers ſhe hath not one to comfort her ;
All her friends play'd her falſe, they became her enemies.
- 3 Judah was carried into captivity for afflicting and grievouſly enſlaving *her people* :
She dwelleth among the heathen ; ſhe findeth no reſt :
All her purſuers overtook her amidſt the ſtraights.
- 4 The ways of Sion mourn, becauſe none come to her ſolemn feaſts :
All her gates are deſolate ; her prieſts are fighting :
Her virgins bewail her, and ſhe herſelf is in bitter ſorrow.
- 5 Her adverſaries bear rule over her ; her enemies proſper :
Her young children are gone into captivity before the adverſary,
Becauſe JEHOVAH hath afflicted her for the multitude of her tranſgreſſions.
- 6 From the daughter of Sion all her beauty is departed :
Her princes are like harts, which find no paſture ;
And are fled without ſtrength before *their* purſuers.
- 7 In the days of her affliction and low eſtate, Jeruſalem remembered
All the things ſhe delighted in, which were *her's* in the days of old,
When her people fell into the hands of the adverſary, without one to help her.

- 8 Jerusalem had sinned grievously, therefore she is driven out :
All that honoured her *now* despise her, because they have seen her nakedness :
She also sigheth, and *out of shame* turneth her back.
- 9 Her pollution was on her skirts, *yet* she remembered not what would be her latter
Therefore she is wonderfully brought low, without one to comfort her. [end ;
“ Look, O JEHOVAH, on my affliction ; for the enemy hath exalted himself !”
- 10 The adversary hath spread his hands over all the things she delighted in :
For she hath seen the nations enter into her sanctuary,
Whom thou hadst forbidden to enter into thy congregation.
- 11 All her people are sighing and seeking their bread :
They have given the things they delighted in for food to support life.
“ Behold, O JEHOVAH, and look down *upon me* ; for I am become vile !
- 12 I appeal to all you who pass along the road ; Behold and see,
If there be any sorrow like to my sorrow, which he hath brought upon me ;
For JEHOVAH hath afflicted me, in the day of his fierce anger.
- 13 He hath sent fire from above into my bones, and it hath entered into them :
He hath spread a net for my feet ; he hath turned me back :
He hath made me destitute and faint all day long.
- 14 The yoke of my transgressions is bound *upon me* ; they are twisted by his hand,
And put upon my neck ; he hath caused my strength to fail ;
The Lord hath delivered me into those hands, from which I am not able to rise.
- 15 The Lord hath trodden under foot all my mighty men in the midst of me :
He hath called an assembly against me, to crush my young men.
The Lord hath trodden the virgin, the daughter of Judah, as in a wine-press.
- 16 Sion spread forth her hands, but there was none to comfort her.
JEHOVAH had given command to the enemies of Jacob around him.
Jerusalem was reputed among them, as an unclean woman.
- 17 For these things I weep ; mine eye poureth down water,
Because the comforter who should support my life, is far from me :
My children are become destitute, because the enemy hath prevailed over me.
- 18 JEHOVAH Himself is righteous ; for I have rebelled against his commands :
Hear, I pray, all ye people, and look on my sorrow :
My virgins and my young men are gone into captivity.
- 19 I called to my lovers *for help* ; *but* they deceived me.
My priests and my elders expired in the city,
While they sought for themselves food to support their life.

20 “ Behold,

- 20 " Behold, O JEHOVAH, for I am in sore distress, my bowels are troubled ;
 " My heart throbberh within me, because I have grievously rebelled :
 " Abroad the sword bereaveth ; at home death.
- 21 They have heard how I sigh, without one to comfort me : [inflicted it.
 All mine enemies have heard of my calamity ; they are overjoyed that thou hast
 But thou wilt bring upon them the day thou hast appointed, when they shall be [like me.
- 22 Let all their mischief come before thee ; and deal thou with them,
 As thou hast dealt with me for all my transgressions !
 For my sighs are many, and my heart is faint.

C H A P. II.

L A M E N T A T I O N T H E S E C O N D .

The Prophet bewails the desolation of Jerusalem, of the Temple, and of Judea. He gives a most affecting description of the miseries of the Jewish Nation, and implores God's mercy.

- 1 HOW hath the Lord in his anger brought a cloud over the daughter of Sion ?
 How hath he cast down the beauty of Israel from heaven to earth ?
 Nor hath he in the day of his anger remembered his own footstool.
- 2 The Lord hath swallowed up all the habitations of Jacob, without sparing one.
 In his wrath he hath thrown down thy strong holds, O daughter of Judah ;
 He hath brought them to the ground ; he hath polluted the kingdom and its [princes.
- 3 In the fierceness of his anger he hath cut off every horn of Israel :
 He hath drawn back his right hand from opposing the enemy,
 And hath kindled in Jacob a flaming fire, which devoureth all around it.
- 4 He hath bent his bow like an enemy ; he hath presented his right hand as an ad-
 And hath slain every youth in whom the eye delighteth : [versary,
 On the tabernacle of the daughter of Sion he hath poured out his wrath like fire.
- 5 The Lord was as an enemy : he hath swallowed up Israel,
 He hath swallowed up all her fortifications ; he hath destroyed her strong holds ;
 He hath multiplied mourning and lamentation in the daughter of Judah. [places of assembly.
- 6 He hath torn up his fence about her like that of a garden ; he hath destroyed his
 JEHOVAH hath caused the solemn feasts and sabbaths to be forgotten in Sion,
 And in the indignation of his anger he hath poured contempt on the king and the [priest.
- 7 The Lord hath cast off his own altar ; he hath abhorred his own sanctuary :
 He hath given up the walls of her fortifications into the hands of the enemy ;
 They have set up a shout in the house of JEHOVAH, as on a feast-day.

8 JEHOVAH

- 8 JEHOVAH determined to demolish the walls of the daughter of Sion.
He hath stretched out the line, nor hath he withdrawn his hand from destroying:
He hath made the rampart and the wall to lament; they both languish together.
- 9 Her gates are sunk into the ground; he hath destroyed and broken her bars;
Her king and her princes are among the heathen; the law is no more:
Her prophets also receive no vision from JEHOVAH.
- 10 The elders of the daughter of Sion sat upon the ground in silence:
They cast dust upon their heads; they girded themselves with sackcloth:
The virgins of Jerusalem hanged down their heads to the ground.
- 11 Mine eyes fail with weeping; my bowels are troubled;
My liver is poured on the ground for the breach of the daughter of my people,
Because the children and the sucklings swooned in the streets of the city.
- 12 They said to their mothers, Where is the bread and the wine?
While they swooned away like the wounded, in the streets of the city;
While they poured out their lives, on their mothers' laps.
- 13 What shall I take to witness for thee? To what shall I compare thee, O daughter
To what shall I equal thee, that I may comfort thee, O virgin daughter of Sion?
For thy breach is great like a breach of the sea; who can heal thee? [of Jerusalem]
- 14 Thy Prophets have seen false and absurd things for thee;
They have not laid open thine iniquity, to prevent thy captivity;
But have seen for thee false prophecies and vanquishments.
- 15 All that pass along the road clap their hands at thee;
They hiss and wag *their* heads at the daughter of Jerusalem, *saying*,
Is this the city which they call, The perfection of beauty, The joy of the whole land?
- 16 All thine enemies have opened their mouths against thee:
They have hissed and gnashed their teeth, saying, we have swallowed her up:
This doubtless is the day we looked for, we have found, we have seen it.
- 17 JEHOVAH hath executed what he purposed; he hath accomplished his threat
Which he denounced in the days of old; he hath destroyed and not spared:
He hath caused thine enemies to rejoice over thee; he hath exalted the horn of
[thine adversaries.]
- 18 Let thine heart cry unto the Lord, O thou Wall of the daughter of Sion;
Let thy tears, like a torrent, run down day and night;
Give thyself no repose; let not the pupil of thine eyes cease *to weep*.
- 19 Arise, cry aloud in the night, in the beginning of the watches;
Pour out thine heart, like water, in the presence of the Lord:
Lift up thine hands to him for the lives of thy young children, *saying*,
.....

20 " Behold,

- 20 " Behold, O JEHOVAH, and see! whom hast thou dealt with thus?
 " Shall the women eat the fruit of their *womb*, the children whom they have reared?
 " Shall the priest and the prophet be slain in the sanctuary of JEHOVAH?
- 21 " The young and the old lie upon the ground in the streets;
 " My virgins and my young men are fallen by the sword:
 " Thou hast slain *them* in the day of thine anger, thou hast killed and not spared.
- 22 " Thou hast called, as on a stated day, my terrors around *me*,
 " So that in the day of JEHOVAH's anger, not one escaped or remained.
 " All whom I have reared and brought up, mine enemy hath consumed.

C H A P. III.

LAMENTATION THE THIRD.

Jeremiah represents under several figures the afflictions which he had himself endured. He acknowledges the love of God in punishing his people, and shews that afflictions are necessary to men; that God dispenses them in strict justice: and exhorts the Jews to confess their sins, and to turn to the Lord. He then resumes the description of his own miseries, implores God's help, and foretels the destruction of their enemies.

- 1 I am the man who have seen affliction, *being chastized by the rod of his wrath*:
 Me hath he led and made to pass through darkness, and not through light:
 Against me only hath he turned his hand all the day long.
- 4 My flesh and my skin hath he made old; he hath broken my bones:
 He hath built against me, and surrounded me with gall and wearisomeness:
 He hath made me to dwell in dark places, like those who have been long dead.
- 7 He hath hedged around me that I cannot get out; he hath loaded me with chains:
 And, though I cry and shout aloud, he shutteth out my prayer. [to me.
 He hath fenced up my ways with hewn stone; he hath made the paths impassable.
- 10 He hath been to me as a bear lying in wait, *as a lion lurking in secret places*:
 He hath turned aside my ways, and torn me in pieces: he hath made me desolate.
 He hath bent his bow, and set me as a mark for the arrow.
- 13 He hath caused the arrows of his quiver to enter into my reins.
 I have been the derision of all the people, *and their song all the day*.
 He hath filled me with bitterness; he hath given me plenty of wormwood to drink.
- 16 He hath broken my teeth with gravel-stones, he hath covered me with ashes:
 My soul was far removed from peace, and I forgot plenty:
 Then I said, My confidence and my hope are perished from JEHOVAH.

- 19 Remember, *O God*, my affliction and low estate, the wormwood and the gall !
My soul remembereth *them* well, and is bowed down within me:
These things I lay up in my heart ; therefore I will hope in him.
- 22 Doubtless the mercies of JEHOVAH are not exhausted, his compassions fail not:
They are new every morning ; great is thy faithfulness !
JEHOVAH, faith my soul, is my portion ; therefore I will hope in him.
- 25 JEHOVAH is good to those that wait for him, to the soul that seeketh him :
The good man will wait in silence for the salvation of JEHOVAH :
It is good for a man to have borne the yoke in his youth.
- 28 He sitteth alone and keepeth silence, because it is laid upon him.
He humbleth his mouth to the dust, if so be there may be hope.
He turneth his cheek to the smiter, and taketh his fill of reproach.
- 31 Doubtless the Lord will not cast off his servants for ever. [cies
But though he afflicts, he will have compassion according to the greatness of his mer-
For he doth not willingly hurt or grieve the children of men.
- 34 To crush under his feet all the fettered captives of the land,
To turn aside the right of a man in the presence of the most High,
To supplant a man in his cause, *these things* the Lord approveth not.
- 37 Who is he *that* speaketh the word, and it cometh to pass, *when* the Lord hath forbid-
Proceed not evil and good out of the mouth of the most High ! [den it?
Why *then* should a living man complain, a man for *the punishment* of his sins?
- 40 Let us examine and search out our ways, and return to JEHOVAH ;
Let us lift up our hearts with our hands to God in the heavens, *saying*,
" We have transgressed and rebelled ; and thou hast not pardoned.
- 43 " Thou hast covered *thyself* in *thine* anger and persecuted us ; thou hast slain and [not spared:
" Thou hast covered *thyself* with a cloud, that our prayer should not reach thee :
" Thou hast made us the offscouring and refuse amidst the nations.
- 46 " All our enemies have opened their mouths against us :
" Terror and the pit, desolation and destruction await us :
Mine eye poureth down rivers of water, for the ruin of the daughter of my people.
- 49 Mine eye trickleth down without ceasing, because *I can find* no rest ;
Till JEHOVAH looketh down, and beholdeth *me* from heaven.
Mine eye afflicteth my heart for all the daughters of my city.
- 52 Mine enemies without provocation have closely chafed me as a bird.
They have cut off my life in the pit, and have laid a stone upon me.
The waters flowed over my head : *then* I said, " I am cut off."
- 55 I called upon thy name, O JEHOVAH, from the pit beneath : [my cry."
Thou didst hear my voice *when I said*, " Stop not thine ear against my sighing and
Thou drewest near on the day I called upon thee : thou saidst, " Fear not."
58 Thou

- 58 Thou, O JEHOVAH, didst plead the cause of my soul, thou didst redeem my life :
Thou hast seen, O JEHOVAH, my wrong; do thou judge my cause.
Thou hast seen all their vengeance, and all their devices against me.
- 61 Thou, O JEHOVAH, hast heard their reproach, and all their devices against me.
The threats of those that rose up against me, and their machinations against me all
Behold *them*; when they sit down and when they rise up, I am their song. [the day.
- 64 Repay them, O JEHOVAH, according to the work of their hands!
Give them obstinacy of heart, thy curse unto them!
Persecute *them*, O JEHOVAH, in thine anger, and destroy them from under heaven!

C H A P. IV.

L A M E N T A T I O N T H E F O U R T H.

The prophet describes the terrible judgments of God upon the Jews, and compares the happy state they were in before their ruin, with the deplorable condition they were then in. He acknowledges that their rebellion, and especially the sins of their priests and prophets, had brought all these miseries upon them. He then denounces God's judgments against their enemies, and prophesies that he would deliver his people.

- 1 HOW is the gold sullied! *how* is the fine gold changed!
How are the stones of the sanctuary cast out, at the top of every street!
- 2 How are the sons of Sion, comparable in value to the finest gold,
Esteemed as earthen pitchers, the handy-work of the potter!
- 3 The very sea-monsters draw out the breast, to give suck to their young;
But the daughter of my people is become cruel, like the ostriches in the wilderness.
- 4 The tongue of the sucking child cleaveth to the roof of its mouth for thirst:
The young children ask for bread; *but* no one breaketh *it* to them.
- 5 They that fed upon dainties are destitute in the streets:
They that were brought up in scarlet cleave to the dunghills.
- 6 The punishment of the daughter of my people is greater than *that of* the sin of Sodom,
Which was overturned in a moment, and against which no hands were weakened.
- 7 Her Nazarites were purer than snow, they were whiter than milk;
Their bodies were ruddier than rubies, their polish was *like that of* sapphire.
- 8 *Now* their visage is blacker than soot; they are not known in the streets:
Their skin cleaveth to their bones; it is become withered as a stick.

- 9 They that are slain by the sword are happier than they that are slain by the famine:
For these pine away, being pierced through for want of the fruits of the field.
- 10 The hands of the compassionate women have boiled their own children,
And they were food for them in the destruction of the daughter of my people.
- 11 JEHOVAH hath accomplished his indignation, he hath poured out his fierce anger;
And hath kindled a fire in Sion, that it might devour her foundations.
- 12 The kings of the earth and all the inhabitants of the world would not have believed,
That the adversary and the enemy could ever have entered the gates of Jerusalem.
- 13 *It was permitted* for the sins of her *false* prophets *and* the iniquities of her priests,
Who had shed the blood of the righteous in the midst of her.
- 14 They wandered in the streets *like* blind men, they polluted themselves with blood,
So that their garments could not be touched.
- 15 They were called to, Depart, ye unclean, depart; depart, touch *us* not. [more:
When they fled away and wandered, the heathen said, "They shall dwell *here* no
- 16 "The anger of JEHOVAH hath dispersed them; he will no longer look upon them;
"*Because* they respected not the persons of the priests, nor shewed favour to the elders.
- 17 While our state was in being, our eyes failed *with looking* for our help:
In vain did we look from our watch-towers for a nation which could not save us.
- 18 They have tracked our steps, that we could not go into our streets:
Our end is at hand, our days are fulfilled, for our end is come.
- 19 Our pursuers were swifter than the eagles of the heaven:
On the mountains they hotly pursued us, in the wilderness they lay in wait for us.
- 20 The breath of our nostrils, the anointed of JEHOVAH was taken in their pits,
Of whom we said, "Under his shadow shall we live among the heathen."
- 21 Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz;
Nevertheless the cup shall pass to thee: thou shalt be drunken, and shew thy nakedness. [captive;
- 22 Thy punishment, O daughter of Sion, is accomplished; he will no longer detain thee
But he will take vengeance of thee, O daughter of Edom; he will carry thee captive for [thy sins.

C H A P. V.

THE PRAYER OF JEREMIAH.

He intreats the Lord to have compassion upon Jerusalem and the Jews; represents the greatness of their miseries and desolation; confesses that they were justly punished, and earnestly begs of God to restore Jerusalem and his people to their former state.

- 1 CALL to mind, O JEHOVAH, what hath befallen us!
Look down and behold our reproach!
- 2 Our inheritance is transferred to strangers,
Our houses to aliens.
- 3 We are *like* orphans that have no father,
Our mothers are, as widows.
- 4 Our own waters we drink not, without money,
Our own wood cometh not to us, but for a price.
- 5 We are persecuted, *to the carrying burdens* on our necks;
We labour without intermission.
- 6 We have reached out *our* hands to the Egyptians
And to the Assyrians, *only* to be satisfied with bread.
- 7 Our Fathers who sinned are not;
And we bear their iniquities.
- 8 Servants bear rule over us:
No one delivereth us out of their hands.
- 9 We get our bread at the peril of our lives,
Because of the sword in the wilderness.

- 10 Our skins are black as a furnace,
Because of the horrors of famine.
- 11 They have ravished the wives in Sion ;
The maidens in the cities of Judah.
- 12 The princes were hanged up by their hands ;
The persons of the elders were not honoured.
- 13 The young men they took to grind in the mill ;
And the lads fell under *their burden of* wood.
- 14 The elders have ceased *to sit* in the city-gate,
The young men *to sing* their songs.
- 15 The joy of our heart is ceased,
Our dance is turned into mourning.
- 16 The crown of our head is fallen *to the ground* ;
Woe is now unto us, because we have sinned.
- 17 For this, our heart is faint ;
Because of these things, our eyes are dim :
- 18 Because of mount Sion, which lieth desolate ;
The foxes run over it.
- 19 But thou, O JEHOVAH, reignest for ever :
Thy throne is from generation to generation.
- 20 Why should'st thou forget us for ever ?
Why abandon us for so long a time ?
- 21 Restore us, O JEHOVAH, to thy *favour*,
Then shall we be restored : renew our days, as of old.
- 22 For thou hast utterly rejected us ;
Thou hast been extremely wroth with us.

NOTES CRITICAL AND EXPLANATORY.

The lamentations of Jeremiah) The four first chapters contain four separate lamentations, each of them being begun and finished within the compass of the Hebrew Alphabet.

Title. Now, &c.) The LXX have preserved this title, which the transcribers have omitted. It contains a proper introduction to the Lamentations, which follow.

Ch. I. per. 1. How does, &c.) The metropolis of a country is called the mother of it, and the inhabitants her children. When these are carried into captivity, the city may properly be said to sit solitary, being deprived of her children.

Ibid. How is she, &c.) Jehovah espoused the Israelitish nation to himself; and when he had prospered David in conquering all the provinces from the River of Egypt to the Euphrates, she became truly great and respectable among the nations. But after he had repudiated her for her many and flagrant idolatries, first sending the ten tribes into captivity, and now the two remaining, she became first tributary, and now a widow.

Per. 2. In the night) The time for recollection of her sins and transgressions.

Ibid. All her lovers) Her neighbouring princes in the time of her prosperity courted her, and allured her into their idolatries. In the time of her distress, when she stood in need of their assistance against her invaders, they failed her.

Per. 3. For afflicting, &c.) Lit. *for affliction and for the greatness of servitude*. I know of no affliction and servitude, but that which she inflicted on her own people. Read Jer. xxxiv. 8. to the end, where captivity is threatened for this crime.

Per. 4. Come to her solemn feasts) Every male in Israel was obliged to attend every year at the Temple, the Passover, the Pentecost, and the feast of Tabernacles, to say nothing of the other solemnities. But now the temple lay in ruins.

Per. 7. Remembered, &c.) This is human nature. When we are in possession of all the good things of this world, we are apt to overlook the value of them, and not to be thankful enough to the Donor. But when once deprived of them, we begin to put a just value on them, and vehemently to lament the loss of them.

Ibid.) This chapter contains as many periods, as there are letters in the Hebrew alphabet, the first word of each period beginning with a different letter of the alphabet in their order; and each period containing three verses except this. To this period a transcriber has been pleased to add a fourth verse of his own, which I have taken the liberty to leave untranslated. The same has been done chap. II. 19.

Per. 9. On her skirts) That is, her pollution was visible and notorious. Under Legal are shadowed Moral impurities. Her departing from the living God, her breaking the covenant under which Jehovah had espoused her, and going a whoring after other gods, &c.

Per. 11. To support life) During the siege of Jerufalem by Nebuchadnezzar.

Per. 13. It entered) The root is *jarad*. Nebuchadnezzar was the fire or scourge sent from heaven to destroy.

Per. 14. Bound) The true reading was most probably *nickfar*.

Per. 15. An assembly) An assembly of armed men, the Chaldeans.

Per. 16, and 17.) I have changed the order of these two periods; and the connection seems to justify me. In the three following alphabetical chapters the *pe* precedes *gnain*. And so it ought to do in the xxxiv. Pf. which is alphabetical. And this order of the letters will supply a nominative to the 18th period in the Psalm, which is now wanting, and which the ancient translators, for want of knowing the true order of the two letters, supplied out of their own heads.

Per. 17. Over me) *li* has been dropped, which is necessary to sense and metre. Comp. Pf. xii. 4. — In the first verse of this period *yuni*, mine eye, seems to have been written twice over. I have left one untranslated. Comp. Pf. cxix. 136. Four MSS. omit it.

Per. 18. Against) The preposition *be* is redundant in the first verse of the 15th period; but is wanting before *pihu* in the first verse of this period.

Per. 20. Death) The true reading seems to be *hammarvet*. — The sword of the Babylonians raged without Jerufalem, and famine or death within.

Per. 21. Like me) On that day the Babylonians shall be led away captive as well as I am, which was accomplished by Cyrus about 70 years after this.

Ch. II. per. 1. His own footstool) So the Ark of the covenant within the temple was called. And so might the land of Judah in comparison of other nations be called; for there only was Jehovah worshipped.

Per. 2. Polluted) That is, profaned them, by delivering them up into the hands of a profane nation. See Hab. i. 12. where the prophet expostulates with God on this subject.

Per. 3. Every horn) That is, every source of defence. The king himself was taken by the Babylonians.

Per. 4. Youth) The Bishop of London, in his Preface to Isaiah, has happily supplied this word from the Chaldee Paraph. which I had overlooked.

Per. 7. A shout) That is, a shout of triumph and rejoicing, as on a grand festival to one of their gods, Bel or Nebo. See Pf. Lxxiv. which was written on the same subject.

Per. 18. Let thine heart cry) The verb should be read in the imperative, and the pronoun in the second person singular.

Per.

Per. 22. All) The LXX found in their copy *col, all*, which the metre requires.

Ch. III. per. 1. Through) The LXX supply the preposition *be*, which the metre requires, but the transcribers have omitted it. It has likewise been dropped in the 2d verse of the next period — Jeremiah was shut up during the siege of Jerusalem in a loathsome dungeon. See per. 52.

Per. 19. In him) *lo* has been omitted, though it be necessary to sense and metre. See the next period which concludes with the same two words.

Per. 22. Doubtless) The first word of each verse in this period was to begin with the same letter of the Hebrew alphabet. For this reason the poet was obliged to make *ci*, *doubtless*, the third word of the verse instead of placing it first. A transcriber, not observing that *ci* was put out of its place, and not knowing how to make sense of it where it stood, changed the 3d perf. plur. of the first verb into the 2d perf. plur. But originally both the verbs were in the same person; and so the LXX read them in their copy. Grotius observes that both the verbs are really in the same person: only the first verb has got the Chaldee epenthetic *nun* inserted.

Per. 31. His servants) *yabdav*. The transcribers have omitted this word. The Chaldee has preserved it.

Per. 64. Under heaven) The *mem* final has been dropped.

Ch. IV. per. 4. Cleaveth) The metre shews that the feminine termination of the verb has been dropped. I have omitted several observations of this kind, which do not affect the English translation, that being my principal object.

Per. 5. To dunghills) To ransack them for food.

Per. 6. No hands were weakened) Sodom did not undergo a lingering siege, as Jerusalem did. The LXX and Syr. read *la'u*.

Ch. V. Title. The prayer, &c.) This title is preserved by the LXX. The prayer is written in different verse; and though the number of the periods be twenty two, which is the number of letters in the Hebrew alphabet, yet it is not alphabetical.

Per. 22. For) The metre, as well as ancient versions, shew *im* to be redundant. Six MSS. omit it. — This book has been well preserved. It is owing perhaps to its having been seldomer transcribed, than others.

P A R T XXV.

The Thanksgiving of Jonah on his being vomited up by the fish on dry land. Jonah II.

1 **T**HEN Jonah prayed to JEHOVAH out of the belly of
10 the fish. And JEHOVAH spoke to the fish; and it
2 vomited up Jonah on the dry land. Then he said,

He answered me.

IN the midst of my distress I called upon JEHOVAH; and
Out of the belly of the grave I cried aloud; and thou didst hear my

[voice.]

3 Thou hadst cast me into the deep, in the midst of the sea:
The flood encompassed me; all thy billows
And thy waves beat upon me.

4. Then I said, "I am driven away from thy presence ;
" I shall never more look towards thy holy temple.

5 "The waters furround me, to the endangering of my life;
"The deep encompasseth me; the sea-weeds are wrapped about
[my head.

6 "I am going down to the foundations of the mountains;
"The earth with her bars will inclose me for ever. [the pit.
But thou, O JEHOVAH my God, didst bring me up alive from

7 When my soul fainted within me, I remembered JEHOVAH;
And my prayer came to thee, into thy holy temple.

8 They who regard lying vanities renounce thy mercy :
But I will offer sacrifice to thee with the voice of thanksgiving;
I will pay to thee my vows; for deliverance is from JEHOVAH.

NOTES

NOTES CRITICAL AND EXPLANATORY.

Per. 1.) Upon reading this period, I expected to find the prayer, which Jonah had used, when he was in the fish's belly. But to my great disappointment I found it to be his thanksgiving after the fish had cast him up. How was this to be accounted for? Why, upon examination it appeared, that the period which is now the tenth was originally the second. I have restored it to its proper place, and with it propriety and sense. A transcriber ages ago omitted it: and when he found out the omission, he wrote it at the end of the thanksgiving, with a reference, no doubt, to the place, where it had been omitted, and ought to be inserted. The next transcriber, not observing the reference, let it keep its place at the end of the thanksgiving. And there it has continued from that day to this. Let the Reader learn from hence, when he meets with incoherence or absurdity in Scripture, not to impute it to the inspired Writer, but to the careless transcriber. In my translation of the Psalms, several of these transpositions are noted.

Per. 2. Out of the belly of the grave) The prophet deemed the belly of the fish to be his grave. But God, in providing the fish, had other purposes to serve, than to find him a grave, or even to preserve his life. He had been ordered to go to Nineveh. Out of frowardness he embarked on a ship for Tarshish, that he might fly the furthest from it. God, to punish his disobedience and correct his frowardness, provided this fish to swallow him, and to carry him the speediest way to it. I collect this from Jonah's continuing three days and three nights, according to the Jewish manner of reckoning, in the fish's belly. Had the fish been provided only to save his life, he might soon have cast him on the next shore. But as he kept him three days in his belly, I conclude he did more than swim about with him. Within that time he probably conveyed him the nearest way from the Mediterranean to the Euxine sea, and vomited him up on the nearest shore to Nineveh. And there it was that he offered up this thanksgiving, and there the word of the Lord came to him a second time, saying, Arise, go to Nineveh, that great city. Jon. iii, 1.

Per. 4. Never more) The negative has been dropped, or else *ac* should be *lo*. Compare Hezekiah's thanksgiving, If. xxxviii. 11. The Syr. read it interrogatively, which amounts to the same.

Per. 8. Thy mercy) The transcribers have changed the personal affix of the second person singular into the third plural. The opposition of the next line shews this, and the Syr. reads it in the second.

P A R T XXVI.

*A Parable to be pronounced against the King of Babylon by the Nations
which he had pillaged and enslaved. Habakuk II. 5. to the end.*

5 **B**EHOLD! through excess of wine he is faithless;
He is an arrogant prince, and cannot keep within his domi-
He enlargeth his appetite like Hell, [nions,
And like death he cannot be satisfied.
He gathereth unto him all nations,
And collecteth for himself all peoples.

6 Shall not all these pronounce a parable over him,
And a taunting proverb against him? saying,
[long will he do it?

WOE unto him that heapeth up treasures, not his own! how
To him, *I say*, that loadeth himself with ponderous dirt!

7 Shall not those suddenly arise, who shall bite thee,
And awake, who shall harrafs thee?
Then shalt thou become a prey to them.

8 Because thou hast despoiled many nations,
The peoples which are left shall despoil thee,
For the blood of men *spilt*, and for violence *done to their* land,
To *their* city, and to all that dwelt therein.

9 Woe unto him, that is given to an evil covetousness for his
That he may build his nest on high, [house,
And deliver himself from the reach of evil!

10 Thou hast taken *this* counsel to the confusion of thy house:
In cutting off many nations thou hast sinned against thy ownself.

11 Doubtless,

- 11 Doubtless, the stone out of the wall shall cry aloud *for vengeance*,
And the beam out of the building shall answer it.
- 12 Woe unto him, that buildeth a town by bloodshed,
And erecteth a city by injustice!
- 13 Behold! will it not be from the LORD of hosts,
That, when it is on fire, peoples shall labour *to quench it, in vain*;
And that nations shall weary themselves without effect?
- 14 For the earth shall be filled
With the knowledge of the glory of JEHOVAH,
As the waters cover the depths of the sea.
- 15 Woe unto him, that giveth his neighbour drink,
That putteth to him his bottle, and maketh him drunk;
That he may look on his nakedness!
- 16 Instead of glory thou shalt be filled with shame:
Drink thou in thy turn, and uncover thy foreskin.
The cup in JEHOVAH's right hand shall be turned to thee,
And shameful spewing shall stain thy glory.
- 17 For the violence done to Lebanon shall cover thee,
And the spoil made of its beasts shall lie in wait for thee;
Because of men's blood spilt, and of violence done to the land,
To the city, and all that dwelt therein.
- 19 Woe unto him, that saith to the wooden image, *[assistance!]* Awake *to our*
Or to the dumb statue, Arise *to our help!* Can it teach *you?*
- 18 Of what service is the carved image to the maker, when he hath
To make for himself dumb idols? *[carved it,*
Or of *what use* the molten image, which is a teacher of lies,
To the founder of it, when he relieth upon it?

19 Behold! It is overlaid with gold or silver,
And there is no breath within it.

20 But JEHOVAH is in his holy temple;
Let the whole earth stand in silence before him.

NOTES CRITICAL AND EXPLANATORY.

Per. 5.) As these words begin a fresh paragraph, and are introductory to the parable following, they must be understood to relate to him, against whom it is spoken, who was the king of Babylon, Belshazzar. Most probably in whose reign Babylon was taken and destroyed. See above the parable pronounced over this same King by the Jews, II. XIV. 3—24.

Ibid. Behold, &c.) The present reading could never begin a paragraph. The LXX and Syr. did not find it in their copies. What was the true reading I cannot conjecture, but translate it as if it was written *hinneh bejain*.

Ibid. Faithless) To translate *vaguely* is not the way to make the Scripture understood. For my part I cannot help restraining the sense to the subject. If the king of Babylon is here spoken of, *transgressor* is too vague a word. It must mean *faithless*, that is, to his promises and treaties.

Ibid. Through wine) The Babylonian monarchs seem to have been lovers of wine. The last king was carousing with his Lords, when Babylon was taken. It was in such drunken frolics, perhaps, that enterprizes against the neighbouring states were determined upon, contrary to honour and justice.

Ibid. Prince) *geber* was probably *gibbor*, a mighty man, a hero, a Nimrod; such were these princes: men of enterprize, never satisfied with their own dominions, but grasping after more.

Per. 6. Woe, &c.) Here begins the parable. It consists of five paragraphs, each paragraph containing three stanzas, and beginning with the word, *Woe*.

Ibid. Treasures) Meaning the riches he had amassed, by wrongfully despoiling other nations; amongst these were the golden and silver vessels which Nebuchadnezzar took from the temple at Jerusalem.

Ibid. Ponderous dirt) Riches unjustly acquired, whether basely hoarded or riotously squandered, may properly be called *ponderous dirt*, they do but encumber the possessor.

Per. 7. Those) The Medes and Persians are meant, who took Babylon, slew its king, ransacked its treasures, destroyed the city, and put an end to the empire.

Per. 8. Which are left) The present text reads *col, all*, but metre and sense shew it to be redundant. — I might have left the two last verses of this period untranslated, because I think they do not belong to this place, but have been interpolated from per. 17. Let the Reader judge for himself.

Per.

Per. 11. The beam out of the building) The transcribers have prefixed the preposition, which ought to have been prefixed to the first word in this verse, to the second. See the same kind of mistake in Deut. xxxiii. 1. and other places.

Per. 13.) What was the genuine reading here I cannot satisfy myself. It may be compared with Jer. li. 58. where we meet with almost the same words. I have given that sense which suits the context. Babylon was taken in the night, and probably set on fire. The Medes and Persians would be for saving it: but all in vain. It was the Lord's pleasure, that Babylon should be destroyed, and the empire put an end to.

Ibid. With the knowledge of the glory, &c.) The God of Israel was well known over all the Babylonish provinces by the Decree which Nebuchadnezzar published, that whosoever blasphemed him, he should be cut to pieces and his house be made a dunghil. And when He took vengeance on Babylon for their neglect of him and their idolatries, their pride and rapacity, his glory was as much displayed over all the earth, as when he took vengeance on the Egyptians by drowning Pharaoh and his host in the red Sea. — Metre and grammar shew the preposition *yal* at the end of this period to be redundant.

Per. 15. That putteth to him his bottle) The Babylonians overreached the Jewish nation by their policy, and intoxicated them with their idolatries, and in both respects made them naked to their shame; and in the two next periods they are threatened with vengeance for their cruel depredations.

Per. 17. Lye in wait) This is Scultens' sense of the word.

Per. 19.) As the four preceding paragraphs were introduced by the word *Woe*, so I am persuaded this was originally. I have therefore transposed the former part of the 19th period.

Per. 18. To make for himself dumb idols) This verse I have transposed from the end of this period, sense being my guide.

Ibid. Or the molten image) The *vau* ought to have been prefixed to this word instead of the next. And so it is in a MS.

Ibid. A teacher of lies) Idols are called lying vanities, and the doctrine of them a doctrine of lies. But their worshippers were so deluded with the riot attending their feasts, that they could not say, Have I not a lye in my right hand?

Per. 19. Behold, &c. See the prophet Isaiah xlii. 1, 2. ridiculing the worshippers of these Babylonish idols, when, on the taking Babylon, they should, instead of delivering them, be themselves carried into captivity. — I have done what I can, to restore sense and consistence to this paragraph.

P A R T XXVII.

God having threatened that he would send his people into captivity for their sins, the prophet intercedes with him, that the time of it may be shortened. And then, after taking a survey of the many wonderful works which he had wrought for them, he rests assured, that he would again receive them into favour, and restore them to their own land.
Hab. III.

1 **A** PRAYER of the prophet Habakuk.

2 O JEHOVAH, I have heard thy threatening :
I am in pain, O JEHOVAH, for thy work ;
In the midst of the years revive it :

In the midst of the years shew compassion ;
In wrath remember mercy.

3 God went forth from Teman,
Even the Holy One from mount Paran.

His majesty covered the heavens,
And his glory filled the earth.

4 His

C O M M E N T A R Y.

Habakuk having been informed by God of his design to send the Jews into captivity for their sins, and of his determination that they should serve the Babylonians seventy years, the prophet takes upon him, as became his office, to intercede with God in their behalf.

He begins his prayer for them, with laying before Jehovah (per. 2.) the distress into which he was thrown by the judgments denounced against them; beseeching him, that he would shorten the time determined for their captivity, and restore them to their country before it was half expired.

The prophet having offered up his petition for shortening their captivity, proceeds in the next place (from per. 3. to the 16.) to recount the wonderful works which Jehovah had formerly wrought, to deliver his people from Egyptian slavery, and to
put

4 His brightness was as the brightness of the sun ;
He had beams of light issuing from his hand,
And there was the hiding place of his power.

5 The pestilence marched before him,
And devouring fire followed after him.

6 He stood and measured out the land,
He beheld and scattered the nations.

The eternal mountains dispersed,
The everlasting hills bowed,
The everlasting ways owned their lord.

7 I saw the tents of Cushan in consternation ;
And the tent curtains of the land of Midian trembled.

8 Was JEHOVAH displeased at the rivers ?
Was thine indignation against the rivers ?

Was thy wrath against the sea,
When thou rodest on thine horses
And thy chariots of salvation ?

9 No ;

COMMENTARY.

put them in possession of the land of Canaan ; intimating by this, that he would, in his good time, shew himself equally powerful, in delivering them from the Babylonish captivity, and restoring them to their own land.

In recounting these wonderful works, Habakuk first exhibits a description of Jehovah, as king and commander of the ten thousands of Israel, marching at their head in a pillar of a cloud, to conduct and put them in possession of the promised land. When Jehovah sets out (per. 3.) from Teman and Paran, so great is the glory and majesty with which he is arrayed, that the heaven and the earth are little enough to contain it. His brightness, (per. 4.) like that of the meridian sun is insupportable ; and his power irresistible ; the pestilence and devouring fire attending (per. 5.) him to do execution upon the enemy at his command. As soon as he enters the land of Canaan (per. 6.) he takes possession of it as rightful lord ; and the seven nations, conscious that they had forfeited it by their wickedness, fly at the sight of him. The mountains of the land disperse to make way for him, the hills bow to pay him obeisance, and the high-ways own him for their lord. And so great is the dread of him, that the neighbouring nations (per. 7.) tremble, while he passes by.

a

After

9 No; thou laidest bare thy bow *to fight for Israel*,
According to thy oath unto the tribes, and thy promise.

Thou cleavedst the dry land into rivers;

10 The mountains saw thee, and were in pangs.

The overflowing water halted away;

The deep uttered its voice,

And lifted up its hands on high.

11 The sun and moon stood still in their habitation:

By their light, thine arrows flew abroad;

And by their shining, thy glittering spear.

12 Thou marchedst through the land in indignation,

Thou trampledst under foot the nations in anger.

13 Thou wentest forth for the salvation of thy people,

For the salvation of thine anointed.

Thou woundedst the head of the house of the wicked;

Thou raisedst the foundation of it, even to the rock;

14 Thou piercedst through with thy sceptre the head of the villages.

When they came out as a whirlwind to scatter us,

Their rejoicing was, as when about

To devour the poor man in secret.

15 Thou

COMMENTARY.

After this description of Jehovah, the first of his wonderful works, is the passage through the Red sea; where the prophet represents him, (per. 8, and 9.) as appearing at the head of the Israelites in his chariot of war, with his bow drawn in his hand, to rescue them from their cruel oppressors, the Egyptians; and to give them the land of Canaan, according to the oath which he swore unto them. — The next, is Jehovah's giving them water to drink in the wilderness, where the mountains tremble at his presence. — The next, his passage over Jordan; where the waters, testifying their obedience, open to the right and to the left, to make a way for his people to pass through. (per. 9, and 10.) — The next, his interposition at at Joshua's engagement with the Amorites; when the sun and moon (per. 11.) stood still to give them time to discomfit their enemies.

The

15 Thou marchedst with thine horses to the western sea,
To the heap of great waters.

16 When I heard *thy threatening*, my bowels were troubled;
My lips quivered at thy voice;
A wasting entered into my bones,
And my steps tottered under me.

Oh that I might be at rest before the day of distress, [troops!
When the invader shall come up against the people with his

17 For then the fig-tree shall not flourish,
Nor shall fruit be on the vines;
The produce of the olive shall fail,
And the fields shall yield no food;
The flock shall be cut off from the fold,
And no herd shall be left in the stalls.

18 Nevertheless, I will rejoice in JEHOVAH;
I will be exceeding joyful in the God of my salvation.

19 The

COMMENTARY.

The last wonderful works which the prophet recounts, were performed after this engagement, when Jehovah marched before them to execute vengeance on the Canaanites who had filled up the measure of their iniquities, and to protect the Israelites (per. 13.) whom he had chosen for his peculiar people; destroying utterly the princes of Canaan and their states at a time when they made sure of Israel for their prey; and giving his own people entire possession of their country, from the river Jordan on the East, nearly to the Mediterranean on the West. (per. 13—16.)

The prophet having recounted, for the encouragement of the faithful, the wonderful works which God had formerly done for his people, returns again to set forth (per. 16.) in what manner he was affected with the threatening denounced against them; and takes occasion from thence to pray that he may be gathered to his fathers in peace, before the king of Babylon should invade Judea, and carry the people captive; adding, as a reason for his prayer, a description (per. 17.) of the desolation which should then come upon the land.

After this, Habakuk concludes his prayer for the Jews, with declaring (per. 18.) that, whatever became of himself, he would still rejoice in hope, that God would
U visit.

- 19 The Lord JEHOVAH is my strength;
 He will make my feet like hinds' feet,
 And cause me to tread again on my own *fertile* hills.

COMMENTARY.

visit his people again with his salvation. And then (per. 19.) glorying in Jehovah as their strength, the prophet rests assured, that he would, in due time, restore the captive Jews to their own land, giving them the agility of the hind, to return once more to the fertile and darling hills of Judea.

NOTES CRITICAL AND EXPLANATORY.

Per. 1. Thy threatening) To render the word *thy report*, is too vague, I therefore restrain the sense to the subject. The prophet refers to ch. I. 6—8. where God threatens, that he will raise up against them the Chaldeans.

Ibid. I am in pain) All translations, both ancient and modern, supply the copulative, and connect this verb with the words foregoing. But, besides, that this makes the pronoun affixed to the next verb redundant, it is not agreeable either to sense or metre. What has prevented the learned from seeing that *jareti, I am in pain*, must be construed with *poyleca, thy work*, is this, that the preposition *le, for*, is not expressed, but understood, and yet nothing is more common in the poetical Scriptures. The Reader may see this preposition expressed after this verb in Prov. xxxi. 21.

She is in no pain for her household because of the snow;
 For all her household are clothed with double garments.

Ibid. For thy work) The people of God are called in Is. xlv. 11. *the Work of God*, and in Deut. xxxii. 4. The Jews were peculiarly God's work; because he chose them to be his people before all the nations of the earth, redeemed them from slavery, gave them a land to inhabit, prescribed them laws to observe, and vouchsafed to become their ruler and king. The meaning then of these words must be this, I am in pain for the calamities which thy people will undergo during so long a captivity.

Ibid. In the midst of the years revive it) To send a people into captivity, is to inflict *civil* death upon them; and to restore them to their own land, is to *revive* or give them a new life. Thus the final restoration of the Jewish people is called by St. Paul, *life from the dead*. In these words therefore the prophet prays, that God would restore the Jews to their own land before the seventy years, determined for their captivity, were half expired. In this sense of the verb it is, that the psalmist expostulates with God, Lxxxv. 6.

Wilt Thou not return and REVIVE us,
 That thy people may rejoice in Thee?

And

And then follows a petition (per. 7.) of the same import with that which follows in the prophet;

Shew us, O JEHOVAH, thy MERCY,
And grant us thy salvation.

Ibid. Shew compassion) The metre led me to observe, that a word in the original is wanting; and the next line suggested to me, what that word probably was, namely, *hased*, which is exactly equivalent to *rahām*, and is the same word which is translated in the note above, *mercy*.

Per. 3.) Teman and mount Paran were two stations of the Israelites, when they sojourned in the Wilderness; the former situated in the land of Edom, the latter in the wilderness of Paran. It was from these that God led them forth to give them possession of the land of Canaan. And as he vouchsafed to become the King of the Israelites, he constantly resided among them in a cloud of Glory. When they marched forward, he went before them to conduct them, and search out a place to pitch their tents in. When they engaged in battle, he visibly fought for them in the cloud, and employed the artillery of heaven in the destruction of their enemies.

Per. 4. His brightness) The *vau*, and, is redundant in sense before the original word, and wanting after it. Who then can doubt, but that it was first dropped in transcribing, and then placed in the margin; and afterwards prefixed to it instead of being affixed. — Here it is only inelegant; but in some places it contributes to pervert the sense. The perplexity of Job xxii. 29. is owing principally to a redundant *vau*. If we throw this out, and read the first verse of the period thus, *ei laspil, vastomar, gevati*, we shall restore sense to a passage which at present has none; and have both the context and the Alex. LXX to justify us. In the next period, *•* can neither signify an island, nor be a defective reading of *in*, *not*, for how should a man be delivered for the purity of his hands who is not innocent? It seems rather to be a defective reading of *eloh*, *God*; and possibly, the affix to the last word of this period ought to be *vau* instead of *caph* final, for which it has frequently been mistaken. If the learned should agree with me in these emendations, then the sentiment of both the periods may be illustrated by comparing them with the 24, 25, 26, and 27. periods of the xviii. Pf. and the translation will run,

When thou shalt humble thyself, and say, It is my pride;
Then he shall save him, that is lowly in his own eyes.

God shall deliver the innocent man,
And he shall be delivered for the purity of his hands.

Let the reader turn to the place, and see with what weight and dignity these words close the speech of Eliphaz.

Ibid. As the brightness of the sun) When the glory of Jehovah shone through the cloud, the effulgence of it was like that of the sun at noon-day. The word which our translators render light, is here used by way of eminence for the *sun*, and is so rendered by them in Job xxxi. 26. And it is remarkable that Moses, in Deut. xxxiii. 2. speaks of this glory in words properly used of the sun, such as *arising* and *shining forth* upon them.

Ibid. And there was the hiding place of his power) As the cloud was a *hiding-place* or veil to the glory of Jehovah, when it did not shine forth, so was it considered as the *hiding-place* of his power, when not manifested in act. We have an instance where both of these were manifested from the cloud at the same time. In Num. xvi. 42. it is said, *that they looked toward the tabernacle of the congregation; and behold, the cloud covered it, and the Glory of Jehovah appeared.* And it is added, per. 46. *that Wrath was gone out from Jehovah, and the Plague*, a signal manifestation of his power, *was begun.* It is true, the pestilence and devouring fire are represented as attending him here; but it is only to be in readiness to manifest his power; and therefore the cloud may still be considered as the hiding-place of it.—As the cloud was the hiding-place of Jehovah's power and glory, the Ark of the covenant, over which the cloud resided, is expressly called in Pf. LXXVIII. 61. by these two names:

He delivered his Power into captivity,
And his Glory into the hands of his enemies.

Per. 5. Devouring fire) The original word is variously translated. In Pf. LXXVIII. 48. it means the *fire*, mentioned Ex. IX. 23. *which ran along the ground*, and may properly be translated lightning, or devouring fire, being frequently represented as attending the divine presence. Thus Pf. IV. 3.

A fire devoureth before him,
And a tempest rageth around him.

See likewise Pf. XVIII. 8. LXXVIII. 63. xcvi. 3. However, if any one should think this word to be exactly equivalent to the *pestilence*, he may translate it, the *burning disease* or ulcer. But this does not carry with it the notion of instantaneous death, which probably it should do.

Per. 6. He stood and measured out the land) It was customary for the conqueror, as soon as he became possessed of a country, to measure it out and divide it among his followers. Thus David Pf. LX. 6.

I will triumph and divide Sichem
And measure out the valley of Succoth.

Hence Jehovah, who took possession of the land of Canaan upon the flight and cession as it were of its guilty inhabitants, is represented as dividing it among the tribes of Israel.

Ibid. He beheld and scattered the nations) Such was the dread that fell upon the seven wicked nations of Canaan at the approach of Jehovah, that they are represented as flying before him, and leaving him in quiet possession of the land, which they had forfeited by their wickedness.

Ibid. The eternal mountains, &c.) Not only the inhabitants of Canaan betrayed a consciousness that the land was forfeited to the donor of it, but even the land itself is poetically represented, as betraying the same.—I translate *lo*, owned their lord, because the literal sense of it, *were for him*, or *on his side*, amounts to the same.

Per.

Per. 7. I saw the tents of Cushan, &c.) Since Moses' wife, who was a Midianite, is called Num. xii. 1. a Cushite, Cushan may be here only another name for Midian: and then the two members of this period will be equivalent. But if it should be different, then it must mean an Arabian nation which dwelt in tents near Midian, and which was seized with the same consternation at the approach of Jehovah, as they. For *tabat on*, P. Houbigant reads *batatim*, which seems to be the true reading.

Per. 3—10) We can never sufficiently admire the strength and spirit, as well as justness and propriety of this description. The design of the prophet was to give us right conceptions of Jehovah, as king and commander of the ten thousands of Israel. And what more proper circumstances could he have chosen, to inspire us with a just idea of his magnificence and greatness on this occasion? The glory with which he is arrayed is such as filleth the heaven and the earth. A glory which arises, not from the pomp of external grandeur and the parade of honourable followers, but from Himself. His power is the terror of all the world around him; the insignia of it being, not the sword or the fasces, but the pestilence and devouring fire. And so great is the dread of him, that the Canaanites fly at his approach, the land trembles at his presence, and the nations around are not able to hide their dismay. Such is Habakuk's description of Jehovah, simple and plain, but yet grand and sublime; as much excelling the Pagan descriptions of Jupiter, as light surpasses darkness. David indeed has given us a description, Ps. xviii. 7—16. in which the majesty and greatness of Jehovah are more remarkably displayed than here. But then the occasion upon which it was given, served the more illustriously to display them. It is a description of Jehovah *when he was wroth*, when his Power was actually manifested as well as his Glory, *when he bowed the heavens and came down* to rescue him from his enemies, to whom he had delegated his royal supremacy over Israel.

Ibid. Was thy wrath against the sea, &c.) When thou appearedst, O Jehovah, at the Red sea in thy chariot of war, with thy bow drawn in thy hand, was it that thou wast displeased at the sea? The answer follows in the next period, which I have expressed in the translation as well as I could, by the addition of three or four words in Italicks; namely, it was to fight for Israel, and conduct them safe to the *promised* land. — Would we know what these chariots were, Moses will inform us, Deut. xxxiii. 26. And would we be told what were the weapons, with which Jehovah fought at the Red sea, another sacred poet describes them, Ps. lxxvii. 17, and 18.

Per. 9. Unto) If the critical would consult Ps. cv. 9. or his concordance upon *seduyot*, he may possibly be convinced that the preposition *le*, *unto*, has been dropped before *massot*. The LXX had it in their copy.

Per. 10. The mountains saw thee, and were in pangs) All nature was in commotion at the approach of nature's God. See Ps. cxiv.

Ibid. The overflowing water, &c.) When the Israelites passed over Jordan, the river overflowed its banks. But as soon as the priests who bare the Ark entered into it, the waters, rearing themselves up on the right and on the left, parted asunder with a mighty noise; those on the right standing on an heap, and those on the left falling into the Dead sea. See Josh. iii. 15, and 16.

Per.

Per. 11. By their light, thine arrows flew abroad, &c.) When Joshua fought against the Amorites, at his command the sun and moon stood still to give them time for the destruction of their enemies. And while these gave them light,

Jehovah sent out his arrows, and scattered them;
He shot forth his lightnings and destroyed them.

Ibid. Flew abroad) The verb signifies any progressive motion; and should always be translated by such a word as best suits the subject: When used of ships, it should be rendered *sailing*; when of rivers, *running*; when of any thing that moves upon wings, *flying*. To *walk* (as this verb is rendered Ps. civ. 3.) upon wings, being such an impropriety, as is not easily to be endured: when of quick extensive motion, *ranging*; thus Ps. LXXIII. 9. Their tongue rangeth through the earth, and thus the correspondent Greek verb should be rendered 1 Pet. v. 8. *Your adversary the devil, as a roaring lion, not walketh but, rangeth about, seeking whom he may devour.*

Per. 12. Thou trampledst under foot the nations in anger) Jehovah is here represented as marching through Canaan in his chariot of war, and trampling under foot those that rise up against him. It is in the same figurative language that David speaks of him in Ps. LX. 12.

Through God we shall do great deeds;
For he shall trample under foot our adversaries.

Per. 13.) The LXX make the two members of this period equivalent; and the metre does the same, by rejecting *et* in the second member, and placing it before *rej* in the verse below — The LXX make *Χειροῖς* *anointed*, equivalent to *λαοῦ τοῦ Θεοῦ*, *the people of God*, not only in this place, but in Ps. xxvii. 7. The Apostle to the Hebrews does the same xi. 25, and 26. which ought to be translated thus, *Choosing rather to suffer affliction with the PEOPLE OF GOD, than to enjoy the temporary pleasures of sin: esteeming the reproach of the ANOINTED* (i. e. of the Israelites) *greater riches than the treasures of Egypt: for he looked to the recompence of reward.*

Ibid. The house) No sense can be made of this verse, unless we remove the *mem* before this word to the end of the next, reading the two words *bet rejāyim*, *the house of the wicked.*

Ibid. Thou rasedst, &c.) The LXX, and indeed all the ancient versions, read *yarita*. — The mention of *the house* in the verse above, and of the *foundation* in this, shew the true reading to be *zur*, *a rock.*

Per. 14. With thy sceptre) The LXX read this word in the singular, which seems to be the true reading. If then we do the same, and affix the pronoun of the second person instead of the third, and read the last word *perazot*, the sense will be clear and proper, which at present is confused and unintelligible. — The persons who are said in this period to be wounded and pierced through, were some of the kings of Canaan; but which of them are meant, the history in Joshua is not particular enough to inform us.

Ibid.

Ibid. They came out as a whirlwind) When the kings of Canaan had recovered their spirits, they entered into a confederacy against the Israelites; and set upon them in battle with such fury, as if they would have swept them away. Our whirlwind gives us but a faint idea of *the scorching wind* of the East, which was frequently employed as an instrument of divine vengeance, and brought with it certain destruction. See Job xxvii. 21. Jer. xxiii. 19. xxx. 23.

Ibid. To scatter us) In this and the seventh period the prophet speaks in the person of an Israelite who lived in the days of Joshua. In the last we shall find him speaking in the person of a captive Jew at Babylon. The former he does, to give life to his poetry; the latter, to give confidence to the Jewish people. I therefore conclude that the *jod* at the end of this verb was originally *vau*.

Per. 15. To the western sea) *jam* is frequently put by way of eminence for the Western or Mediterranean sea. Now as the Israelites entered the land of promise on the *East*, it is more probably the meaning of the prophet, that Jehovah marched before them, to give them possession of the whole land, even to the *West*; than that, after so many incidents mentioned by him since their passage through the Red sea, he should return to speak of that again. Their territories I know did not reach to that sea; but in some places they were not far from it.

Per. 16. And my steps tottered under me) The LXX found in their copy a nominative case to the verb with a pronoun affixed to it, and read the verb in the third person. *Και οτι κεισθεν με στραχθην η εις με. Alex. η χυς με.* The true reading was probably *ιχνη με*. The Masoretical division of the period has thrown the nominative case to the following period; and the transcribers have changed the third person of the verb into the first. By the metre and the LXX these blunders are rectified, and a clear sense restored to the two periods.

Ibid. Oh that I may be at rest) This verb is used of resting in the region of the dead; and it is probably in this sense that the prophet uses it here. A good man would rather wish to be gathered to his fathers in peace, than survive such a Defolation of his country, as is described in the next period.

Per. 17. For then the fig-tree shall not flourish, &c.) During this desolation it was, that their land rested from tillage, and enjoyed its sabbatical years, which before, it seems, it had not been suffered to do, through the avarice and wickedness of the Jews. See 2 Chron. xxxvi. 20, 21.



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